

THE DEFENDER

Magazine



October 1943

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Turn Immediately to
Page 18.

GERALD B. WINROD ★ EDITOR

General Marshall's Religious Beliefs

By Dr. William L. Stidger

I RECENTLY spent a week in Washington, D. C., as the house guest of Justice Frank Murphy, of the Supreme Court. One evening we got to talking about Gen. George C. Marshall, who is the executive head of the largest Army that was ever assembled in the history of the United States of America.

Justice Murphy said to me: "I do not see why it is that we Americans talk about Chiang Kai-shek as the Christian general and are carried away by that well-justified slogan in describing him, and still do not seem to be very appreciative of the fact that our own General Marshall is also a Christian leader.

"Perhaps it's because we expect our generals to be Christians, and we do not expect Chinese and oriental generals to be Christians," I suggested mildly, inwardly delighted to find Justice Murphy that much concerned about the non-chalant way in which we in the United States regard the fact that the head of our armies is a Christian gentleman.

Then he added, "I don't know what that middle initial 'C' stands for in General Marshall's name, but if it is not descriptive of 'Christian' then I don't know men and I don't know what being a Christian means."

"Maybe we'd better nickname him 'Gen. George Christian Marshall,'" I suggested.

"It would not be inappropriate," added Justice Murphy with evident deep sincerity, "for he is much more than a fine soldier, a great executive, and an experienced Army man. He is a Christian gentleman in the finest sense of the phrase. I'm positive, for I know him."

"To just what denomination does he belong?" I asked.

"He is an Episcopalian and proud of it. He's not like some leaders whom I know who are members of churches but who try to keep the matter a deep dark military secret.

"General Marshall's church membership is no military secret. He is proud of being a church member, attends church regularly whenever his duties permit and

worships reverently."

That was enough to make me intensely interested in General Marshall, and I know that if I, a mere bystander, am interested, every father and mother, child and wife of every soldier in our Army will be even more interested. . . .

If a man has a real knowledge of his job—and of his God—that man is hard to beat. General Marshall has the characteristics of Oliver Cromwell, George Washington, and Chiang Kai-shek; and we Americans are glad to know that fact in these crucial days.

Among the confidential facts that I obtained in Washington to buttress this ideal are these excerpts from statements made by General Marshall himself:

"The soldier's heart, the soldier's spirit, the soldier's soul are everything. Unless the soldier's soul sustains him he cannot be relied on and will fail himself and his commander and his country in the end.

"Today total war is not a succession of mere episodes in a day or a week. It is a long-drawn-out and intricately planned business, and the longer it continues the heavier are the demands on the character of the men engaged in it.

"With each succeeding month, with each succeeding year, it makes always heavier and more terrible demands on the mental and spiritual qualities, capacities, and powers of the men engaged in it. . . .

"We are basing the discipline of the individual on respect rather than on fear; on the effect of good example given by officers; on the intelligent comprehension, by all ranks, of why an order has to be and why it must be carried out; on a sense of duty; on esprit de corps.

"This new discipline enables me to leave with all parents the assurance that

the men in this Army which we are building for the defense of a Christian Nation and Christian values, will fight, if they have to fight, with more than their bodies and their hands and their material weapons.

"They will fight with their souls in the job they have to do, and we who have them in charge, want their parents and friends to know that everything, ultimately, depends on the soul, for 'out of the heart are the issues of life,' as our Bible puts it."

I, as a Christian Minister, say that this is sincere speech. And what is more, I know enough about General Marshall to realize that he means every word of it, down deep in his heart.

He practices what he preaches; and he does it with a vengeance, as all Army men know.

Two statements which have been made about General Marshall by chaplains who have served as his aides and who were close to him for years, have convinced me that these public utterances are true.

The first was made when a chaplain was complaining because he did not have enough physical equipment (a matter which was and is being remedied rapidly under General Marshall's personal direction): "A good chaplain does not require a church; a poor one will empty a cathedral."

It seems to me that this applies to every-day civilian preachers as well as wartime chaplains, and it would be a significant statement to carve in stone on every church and cathedral in this Nation for all time.

The second statement concerning General Marshall that a chaplain gave me is this one: "The General hasn't much sympathy with religion that is a mere lip service, formality, or ritual, in spite of the fact that he belongs to the Episcopalian Church which specializes in form and ritual.

"I once heard him say: 'I don't give a hoot for a man's religion either in war or peace if it does not set him on fire with

Turn To Page 35.

Turn at once and read the article beginning on page 18. Order a bundle of 20 extra copies of this Defender for distribution among Christian friends—price \$1.00.

THE DEFENDER MAGAZINE

OCTOBER 1943

The World's Best Man

Prophetic School of the Air Address . . . By Dr. Gerald B. Winrod

AS SUGGESTED by Dr. Watson's introductory statement, we are each day this week, dealing with a different phase of Bible Prophecy—bearing in mind that Prophecy is History written in advance.

Today, I shall ask you to think of fulfilled prophecy as an unanswerable argument for the deity of the Lord Jesus Christ. It is true, that in thirty-three years, this unique Man, this incomparable Man, fulfilled more than three hundred Old Testament prophecies. As many as twenty-eight prophetic passages found their counterpart in the routine events of His life, during one day of twenty-four hours.

Yes, in one day He fulfilled twenty-eight specific Old Testament prophecies. Can it be said of any other man this world has ever known, that every detail of his earth life was blocked out, carved out, centuries in advance? What further argument is needed to confirm the fact of our Lord's deity?

This lovely Man, this sinless Man, this misunderstood Man, this maligned Man, this persecuted Man, this Man who went about doing good, this Man who healed the sick and cleansed the leper and raised the dead and forgave sin, this Man claimed to be deity—"El Gibbor," the Almighty God, wearing a garb of human flesh! He is to the believer today what He was to Thomas, the honest doubter,

who after the resurrection, said: "My Lord, and my God"

The virgin birth of Jesus Christ was announced seven hundred and forty-two years in advance, according to accepted chronology, in Isaiah 7:14, with these words: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," God with us!

Hundreds of years later, a physician, a man trained in the medical science of his times—the last man of his day to be deceived, examined the evidence, gave it his approval, sat down and wrote a document which we know in the New Testament, as the Gospel according to St. Luke. This man Luke, who practiced medicine prior to his discipleship, declares that Christ was born of a virgin, exactly as Isaiah, writing under inspiration, had anticipated.

Hence the phrase in the Apostles' Creed which so many Christians quote each Lord's Day: "Who was conceived by the Holy Ghost, and born of the virgin Mary."

Micah, the prophet of old, in the fifth chapter and second verse of his book, announced the place where Christ would be born, as Bethlehem. After naming the town, this prophet said these words: "Out of thee (Bethlehem), shall he (the Redeemer) come forth." Our Lord was born in Bethlehem hundreds of years later.

Then after His birth, you will recall that Herod issued a decree demanding the execution of male children, in an attempt to kill the Christ Child. This decree was anticipated centuries ahead of time, in Jeremiah 31:15.

Thereupon Joseph experienced a vision, in which he was ordered to take Mary with her Son, and flee into Egypt. Joseph's dream, which foiled the plot of those who hated the Christ during His infancy, had been prophesied approximately eight hundred years earlier, in Hosea 11:1.

Isaiah 53:3 announced that Christ would be a Man of Sorrows. Confirming this prophecy, we have no record that He ever laughed in the days of His flesh. He was, in the truest sense, a Man of Sorrows. Like His followers today, He was in His day harassed, tormented, persecuted. Indeed, He said: "If the world hate you, ye know that it hated me before it hated you."

The triumphal entry of Christ into Jerusalem, riding on a beast, was predicted hundreds of years in advance in Zechariah 9:9.

That He would be forsaken by His disciples, in the tragic hour of Calvary, was anticipated in Zechariah 13:7.

That He would stand silent before His accusers, was prophesied in Isaiah 53:7.

The exact sum of money that His betrayers would receive for the ignoble deed of delivering our Lord into the hands of a mob, was announced centuries in advance as being thirty pieces of silver—the amount Judas did receive.

— Turn To Page 4.

During the week, September 26th to October 3rd, Dr. Winrod conducted a Prophetic School of the Air—consisting of eight Gospel messages, through Station WSUN . . . St. Petersburg, Florida. Two of the addresses are being reproduced in this issue of The Defender.

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... From Page 3 ...

Then the conscience stricken Judas returned to those who had engaged him to commit the atrocious deed. He hurled the money at them, screaming as he did so, "I have betrayed innocent blood."

The leader of the group picked up the coins, and meditated that being blood money, it could not be placed in the treasury, but might be used to buy a spot in the potter's field. The purchase of that place, in that potter's field, with that money, was prophesied in Zechariah 11:13.

Isaiah, the fiftieth chapter and the sixth verse, said the back of Christ would be beaten, as it was, on the way to the Cross. The passage said His beard would be pulled out, that those who hated Him would spit in His face. These prophecies were fulfilled at a time when He was being subjected to greater indignities than any of His followers have ever endured.

Psalms 34:20 explained that not a bone in His body would be broken on the Cross. This was fulfilled in the fact that the bones of the other two crucified with Him, were broken, but the soldiers did not break the arms and legs of the Christ. Why? Because prophecy had decreed, centuries in advance that, "He keepeth all his bones; not one of them is broken."

Isaiah 53:12 announced that our Lord would die between two thieves. Isaiah 53:4-5 said He would make an atonement for sin. Psalms 16:10 announced that He would rise, triumphantly, from the dead. Said the Psalmist: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

The body of Christ Jesus our Lord did not see corruption. He came out of the tomb in a glorified, deathless, disease-

less, resurrection body.

May I remind us, Christian friends, that Jesus Christ came into our span of life for the one purpose of dying. He was born to die. The only reason He lived in a human body, on this earth, was so that He might die—His death being essential to the solution of the greatest of all problems, the sin problem.

The death of this lovely Man was not an after thought with God. It was an event foreordained, predestinated, according to a blueprint, produced in the Eternal, Infinite Mind before "the foundation of the world."

Moreover, the mode of His death, the manner of His execution, was outlined in prophetic Scripture. It was foreordained that He should die upon a Cross. Said the Psalmist, Psalm 22, verse 16: "They have pierced my hands and my feet."

I submit that death on a Cross is the only form of execution that could possibly pierce the hands and feet.

So, we have unfolded before us this afternoon, friends, an eternal plan, a symmetric plan, a perfect plan, providing for the redemption of human beings ensnared in paths of sin. This unique Man, this incomparable Man, summed up His entire mission to earth with these words, recorded in Luke 19:10: "For the Son of man is come to seek and to save that which was lost."

In order to understand this exalted Being, in order to appreciate and love and adore Him, as He deserves to be appreciated, loved and adored, you must take Him forever out of the man class and put Him in the God class.

He came to earth in fulfillment of Bible prophecy to reveal the Eternal God to you. No man, women, boy or girl has ever made a mistake in embracing Him

as personal Saviour and seeking to bring their lives to conform to His teachings.

Come with me please . . . to the Garden of Gethsemane, where our Lord is agonizing in prayer. From the agonies of a broken heart He cries out for deliverance from the "cup." He prays, Nevertheless Father, not my will but thine be done!

This is the only record we have of our Lord being frightened, in the days of His flesh. He sees something approaching, some terrible thing, and He shrinks. What was the cup?

Was it the fact that He knew death to be approaching? No. Was it the fact that He knew He would soon be delivered into the hands of a mob, whose passions were already inflamed against Him . . . that Judas would betray Him, that Peter would forsake Him, that He would be condemned, mistreated, abused, persecuted, tortured, crucified? He knew these things to be approaching, but this was not the cup.

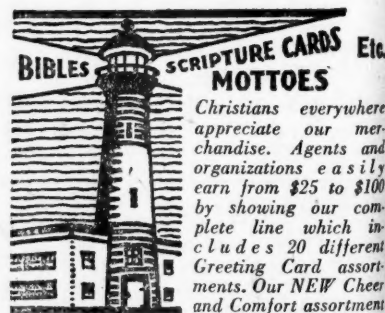


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What was the cup?

Now, see Him lifted to the Cross. The thud of sledges can be heard as the nails pierce the feet and the ankle bones. The flesh is torn and lacerated.

There hangs the best Man this world will ever know. Hear His cry: "My God, my God . . . why hast thou forsaken me?"

And that is the cup.

The record tells us the eye of God is so holy that He cannot look upon sin. At Calvary, Christ became your Sin-bearer, your Substitute. Your sins, my sins, were potentially in His body that day. Jesus Christ went through the ordeal of Calvary alone—alone.

How are you saved? By good works,

self-effort, anything that you can do? No.

You are saved by accepting what the incomparable Christ did for you.

*At the Cross, at the Cross,
Where I first saw the Light,
And the burden of my heart rolled away,
It was there by faith,
I received my sight,
And now I am happy all the day.*

The Life In Christ

Prophetic School of the Air Address . . . By Dr. Gerald B. Winrod

ACCORDING to the schedule arranged a week ago, this is the final message of the series which started last Sunday, designated as the Prophetic School of the Air.

I regret that these exertions are drawing to a close. We have had large listening audiences as indicated by the many letters received and numerous expressions of interest. We have had equally good meetings at the St. Petersburg Gospel Tabernacle, with the final service ahead of us tonight.

Departing from the line of thought pursued during the week, which has included messages dealing with different phases of Bible prophecy, today I wish to direct our thoughts toward the deeper spiritual life.—the life in Christ—"Christ in you the hope of glory."

Please approach this subject with me from the viewpoint of demonstrable truth, provable knowledge. Let us be scientific in things spiritual, as well as things material.

The Apostle Paul was applying the scientific method in the spiritual realm when he said: "Prove all things." The challenge of teaching on the in-Christed life, in the last analysis, is not, "Accept and believe" but, "Demonstrate and know."

If you are a mathematician and I give you a rule in mathematics, you do not say that you believe it, or that it sounds reasonable. No! If you are a mathematician, you use a pencil and paper to figure it out. If the rule works, you cease to regard it as an hypothetical proposition. You have proved it. You have demonstrated it. You know it is true.

Natural laws operate in the natural world. Psychic laws operate in the psychic world. Spiritual laws operate in the spiritual world. You live in three worlds and function on three planes of life. Paul said: "I pray God your whole spirit and soul and body be preserved blameless."

Comply with natural laws, and you will experience given results. Comply with laws of the mind, and you will experience given results. Comply with spiritual laws, and you will experience given results. SCIENCE IS THE RELIGION OF THINGS NATURAL, AND RELIGION IS THE SCIENCE OF THINGS SPIRITUAL. Hence Paul's challenge to prove all things. You will discover, the first five minutes after death, that the spiritual world is, after all, the world of reality.

Christianity is more than creed, more than ethics, more than a doctrinal state-

ment, more than mental assent to high ideals. It is the science of things spiritual. It involves compliance with spiritual laws. It is Christ, the life of Christ, begotten in the human heart, through spiritual regeneration. "He that hath the Son hath life, and he that hath not the Son of God, hath not life."

The natural man, by nature, does not possess eternal life. He does not become responsive to the presence and power of the Holy Spirit until he passes through the great transition, the purifying fires of spiritual birth—the new birth.

To be carnally minded is death, but to be spiritually minded is life. Said the Apostle Paul, on another occasion: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

—Turn To Page 6.

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... From Page 5 ...

All infidelic, atheistic and agnostic literature is just one long commentary on the five words of the Apostle Paul: "Neither can he know them." The carnal man, the materially-minded man, dormant to spiritual values, simply lacks capacity for understanding spiritual truth. "Neither can he know them."

Said the Lord Jesus Christ: "Ye must be born again." No amount of human effort, good resolutions, or intellectual attainment can be successfully substituted for supernatural regeneration.

In the year 1832, Charles Darwin was on one of his trips around the world, in the ship, the Beagle. He came to the southern coast of Terre del Fuego and said he saw the most terrible practises there among the savages, that his eyes had ever rested upon. He dared not remain in Terre del Fuego. He continued his journey around the world.

Sometime before that, an unwelcome baby was born in the city of London. It was thrown beside the abutment of a large bridge and laboring men hearing its cries, took it to a nearby home to be cared for tenderly.

They found the child on Saint Thomas Day, so they called his first name Thomas. Because he was found near a bridge, they called his last name Bridges. The name of the child thus became Thomas Bridges.

As a young man, Thomas Bridges accepted Christ as his personal Saviour, volunteered for missionary service, and heard of Terre del Fuego, the cannibal land previously visited by Charles Darwin.

He went to Terre del Fuego. There he toiled and taught, sang and prayed, loved and served. The savages had no language. He gave them one, and lived to translate every book of the Bible into that language.

Through the missionary work of Thomas Bridges, a complete transformation

took place in that part of the world. I submit that, in this experience, we have contrast between mere intellectualism as expressed by Charles Darwin, and the miracle working power of the Gospel of the Lord Jesus Christ. Christianity is more than educational; it goes to the heart of things!

In-Christed man is not a mere evolution of a natural man. The soul that enters Christ becomes a new creature, as Paul said, literally a "new creation," possessing a type of life unknown to the natural man—a type of life known only through the new birth. "As in Adam all men die, even so in Christ shall all be made alive."

The life of Jesus Christ did not begin at Bethlehem's manger. The Son of God did not have His origin when the angels blended their voices to announce the birth of the Saviour, that first Christmas morning.

Jesus Christ never had a beginning said John. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And the Word was made flesh, and dwelt among us." The word, "Word," in this passage refers, of course, to the Lord Jesus Christ in His pre-existent state.

Turn back to the book of Daniel, approximately six hundred years before Christ. Three lads are thrown into a furnace of fire. A guard looking down, expresses amazement because, instead of three, he observes four moving about in the flames. The record says the fourth was the Son of God. The guard saw Christ in His pre-existent state, six hundred years before the incarnation of the Eternal Son in a human body.

The New Testament speaks of two Adams. The soul born once, is identified with the first Adam. The soul born twice, is identified with the second Adam. "As in Adam all die, even so in Christ shall all be made alive." "The first Adam was

made a living soul; the last Adam was made a quickening spirit."

Yonder is a tree fifty years old. Here is a twig a few weeks old. The twig is grafted into the tree. Now, how old is the life that surges through the twig? Certainly, the life of the twig is the same as that of the tree.

Through the new birth, the human personality is grafted into Christ. Thereupon that person becomes a recipient of un-created eternal life, and becomes a "new creature," a "new creation," in Christ Jesus—possessing a type of life, eternal life, unknown to the natural man by nature. "He that hath the son hath life, and he that hath not the Son of God, hath not life."

Christianity, in the truest sense is Christ in union, Christ in expression through spiritually regenerate mortals. Ethically, the Christian system is based upon a change of heart.

The relation of the believer to Christ is that of the branch to the Vine. Christ is the Vine. You are the branch. From the Vine to the branch there flows sap, or life. And this life produces fruit—the fruits of the Spirit.

Some time ago, I held a meeting in the Muskengom Valley of southern Ohio. The town of Malta is one side of the Muskengom river . . . and McConnellsville on the other. The services were in a Methodist Church.

One night, after I had spoken on the

— Turn To Page 8.

How Christ Is Seen

Not only in the words you say,
Nor in the deeds expressed,
But in the most unconscious way,
Is Christ by you confessed.

Not in the beatific smile,
Or holy light upon your brow.
Ah no, I felt His presence while,
Your laugh rang out just now.

For me 'twas not the truth you taught
To you so clear, to me so dim,
But when you came to me, you brought
A deeper sense of Him.

And from your eyes He beckons me,
And from your heart His love is shed
Until I lose all sight of you,
And see the Christ instead.

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... From Page 6 ...

subject of Christ dwelling in the heart, dominating the life, I was introduced to an elderly lady by the name of Mrs. C. H. Morris. I noticed that she was blind.

She mentioned how much the service was enjoyed and then asked whether or not I ever sang the old song: "Just now your doubtings give o'er, Just now reject Him no more, Just now throw open the door, Let Jesus come into your heart."

I told her that I often sang that song, and liked it very much. She replied, "I wrote it." The saintly Mrs. Morris was for many years blind, but was seeing with spiritual sight, enjoying spiritual illumination, when she wrote those words: "Just now your doubting give o'er . . . and Jesus comes into your heart."

In theological parlance, Christ on the Cross is our legal Substitute, whereby we are justified through faith, in accepting forgiveness for sin. Christ in the Life becomes our vital Substitute, whereby

the believer enjoys assurance, victory and triumph over those things that mar, defile and degrade human existence.

In the language of another hymn:

*Once far from God
And dead in sin,
No light my heart could see;
But in God's Word,
The Light I found,
Now Christ liveth in me.*

*Christ liveth in me,
Christ liveth in me,
O, what a salvation this,
That Christ liveth in me.*

Trying The Patience Of Job

Rev. Charles E. Gee . . . Atascadero, California

DOES it pay to serve God?

To properly answer such a question, one must needs observe the life of someone who, unquestionably, has served God. I suggest that we take for our study, the life story of one upon whom God hath set his seal of approval.

Twice hath God spoken of Job as a perfect man—an upright one, who feared God and eschewed evil. Job 1:1-3.

Twice it was said of Job that in spite of all the evil fortune which came to him, he did not sin or charge God foolishly. Twice God spoke of Job to those friends (?) of Job, saying, "Ye have not spoken of me the thing that is right as my servant Job hath."

For these reasons, then, the life story of Job should furnish very good material for study as we seek an answer to the question, "Does it pay to serve God?"

SUNSHINE AND CLOUDS

Job possessed an abundance of cattle

and other material wealth. He had a large family of children whom he dearly loved. He was considered the greatest of all the men of the East. (Some folk think that because a man is well off, financially, and everything he does prospers, it is because God has blessed him. And, they think, also, that when a man doesn't prosper, it is because God is not pleased with him.)

Now, Job was careful to seek the favor of God not alone for himself, but for his boys and girls, offering up sacrifices unto God for them, saying: "It may be that my sons have sinned and cursed God in their hearts." He was careful to guard the spiritual welfare of his children. This is truly the mark of a godly man.

Also, Job had always been a real friend to the friendless, to the downcast and those suffering ill-fortune. Eliphaz testified to that, saying: "Thou hast instructed many and hast strengthened the weak hands; thy words have upholden him that

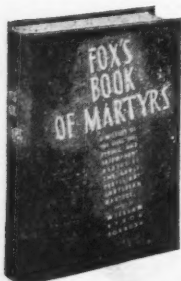
was falling and thou hast strengthened the feeble knees." This man's godliness was no mere pretense; his faith in God wrought works of helpfulness unto his fellowmen, as true godly faith always does!

However, a man may "live in a house by the side of the road and be a friend unto men" and yet not be a godly person, for "without faith (in Jesus Christ) it is impossible to please God." Of course we read in the Holy Word that "faith without works is dead," and this would seem to place the emphasis upon good works. In another place we read that a man may show his faith by his works. However, let us not get the cart before the horse.

True godliness, real Christianity, consists first of all in a definite change in the attitude of man toward God; a change from unbelief unto faith in the Lord Jesus Christ. Unbelief in God's Word must first give way to that faith in Him which takes Him at his word in all sincerity. "Ye must be born again," said the Master to one of old who questioned Him concerning the Way of Life.

Good works can only be acceptable unto God when they are wrought in faith toward God. Only through faith in God may the Spirit of man contact the Spirit of God. Through faith in our Lord Jesus Christ a man is born again. Unbelief in God's Word caused the death (physically and spiritually) of man. To believe and accept God's Word is to be born anew—quickenened spiritually unto that new life which is in Christ Jesus. Then, having been "born again," by the grace of God, through faith, Jesus Christ (in us) work-

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eth those good works which are pleasing unto God.

WHY GOOD PEOPLE SUFFER

However, despite the fact Job was careful to do those things which were pleasing in the sight of God, suddenly the enemy fell upon his possessions and swept them all away. Then fire fell from the skies and destroyed what the robbers had been unable to take with them. Last of all a wind arose which smote the house wherein his sons and daughters were feasting, and it fell upon them, killing them all.

So suddenly did these things happen, it seemed as though God were terribly angry at Job. In fact, Job thought his troubles were sent from God; and when his wife urged him to curse God and die (thus ending his grief) he replied, "thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God and shall not we also receive evil?"

In another place we read that Job remarked, "Though He (God) slay me, yet will I trust him." Job thought these calamities were premeditated by the Lord, but he could not understand the reason. His friend, Eliphaz, suggested to him that perhaps he had sinned, unknowingly, against God. He endeavored to show a charitable attitude toward Job, in his first speech; however, his charity was mere pretense, as we shall see in his later speech where he shows his real feeling toward Job—an envious, covetous feeling.

He said, "Job, remember, I pray thee, who ever perished being innocent? or where were the righteous cut off? They that plow iniquity and sow wickedness reap the same." Following such a line of reasoning, he figured that surely Job must have sinned and was now being punished. It would seem a logical conclusion, for why should a good God, a loving heavenly father, allow evil to afflict a man who had served him faithfully? One does not punish a child that behaves.

FAITHFUL, THOUGH PERSECUTED

Job could not understand why these things happened unto him, for the reason that he lived when men had no knowledge of Satan. It is very apparent, from a study of the book of Job, that he was entirely unaware of the existence of the Prince of Darkness. Poor old Job thought God was angry with him, though for what reason he was unable to ascertain,

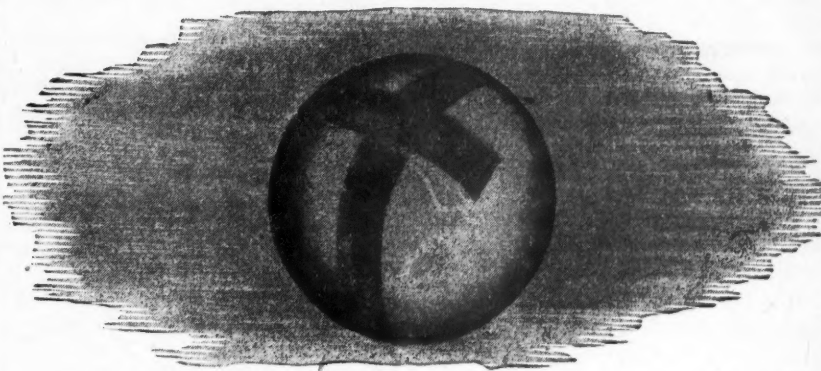
Certainly such afflictions could not all happen at the same time without some guiding hand.

Does it pay to serve God?

Job could have asked the question with

far greater reason than can we. His friends came to comfort him, but they were so deeply affected by his great grief and misery of body and soul that

— Turn To Page 10.



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... From Page 9 ...

they sat about him for some time without being able to speak. No wonder Job wished he had never been born.

He could easily have taken the position that to serve God was unprofitable, inasmuch as his whole-souled service had been so poorly recompensed. But, Job did not serve God for what he could get out of him—as Satan had accused him of doing, saying, "Doth Job fear God for nought? Hast thou not made an hedge about him and about his house and about all that he hath on every side? Thou hast blessed the work of his hands and his substance is increased in the land. But, put forth thine hand now and touch all he hath and he will curse thee to thy face."

However, Job was no "fair-weather" Christian! God knew him better than did Satan, as we shall see. God knew that Job's religion was of the right sort, not the self-serving type. God knew the heart of Job was perfect toward him, so he allowed Satan to strip him of all his worldly possessions in order to prove, not only to Satan, but to all intelligent creatures, the quality of true godly faith.

Again did Satan accuse Job before the Lord, though finding his devilish work in vain the first time. God said the second time to Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man; one that feareth God and escheweth evil?" and then the Lord added these words of commendation, "AND STILL he holdeth fast his integrity although thou movedst me against him to destroy

him WITHOUT cause." However, Satan thought he had another angle of attack on Job, so he said unto the Lord, "Skin for skin; yea, all that a man hath will he give for his life, but put forth thine hand now and touch his bone and his flesh and he will curse thee to thy face."

DETERMINING TRUE VALUES

Who, but God, knoweth what witnesses there are to our testing? Who, but God, knoweth what shall be the eternal reward for faithfulness in adversity and affliction? Does it pay to serve God?

Job knew the truth, which was later stated by the Saviour, Luke 12:15, "A man's life consisteth not in the abundance of the things which he possesseth." Therein lies a spiritual truth grasped only by the spiritually minded, for the natural man receiveth not—cannot comprehend, the things of the Spirit of God . . . "they are foolishness unto him."

Abram, too, knew that great spiritual truth when he left Ur of the Chaldees "Looking for a city which hath foundations, whose builder and maker is God."

"If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God." To which exhortation the apostle added a glorious promise, saying "When Christ, who is our life, shall appear then shall ye also appear with him in glory." This was Job's spiritual attitude.

Does it pay to serve God?

What shall be said concerning the loss of material gain, social position, liberty and sometimes even of life itself, which many of the godly experience? "Though our outward man perish, yet the inward man is renewed day by day (praise the Lord!) for our light affliction, which is but for a moment (in comparison with the ages of eternity) worketh for us a far more exceeding and eternal weight of glory while we look not at the things which are seen but at the things which are not seen."

There was once a poor, foolish fellow with whom the boys used to have a great deal of fun. They would trade him five pennies for a dime. He seemed to think that five pieces of money were more valuable than one piece, and that he had bested them in the trading. This is the foolish attitude of the unbelieving. He trades his spiritual inheritance for material gain—social position, world fame, riches, etc., being unable to see that he is cheating himself shamefully.

VICTORY IN THE END

Esau typified the worldly wisdom of the unbelieving. What good, said he, will a birthright be to me if I die of starvation before I can receive it? In other words, better a bird in the hand than two in the bush. This is the way the natural man reasons.

However, the Christian walks by faith, not by sight. He walks by faith in the

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promises of God; by faith in the works of Christ; by faith in the guidance of the Holy Spirit; that faith which counts all things but loss for the excellency of the knowledge of Christ Jesus.

Does it pay to serve God?

Job received the commendation of the Almighty for his patient faithfulness. He was highly praised by the Lord in the presence of his unfaithful friends, and they were caused to appeal to Job for his intervention and intercession unto God

on their behalf "for him (Job) will I accept," saith the Lord.

He was justified by the Lord before his friends, which, I am sure, was a far superior reward in the estimation of Job than was the fact that the Lord doubled his world possessions and gave to him another seven sons and three daughters.

And now, while true Christians suffer the loss of all things, counting them inferior to the things which, as heirs of God and joint heirs with Jesus Christ, shall be theirs in the life to come, the un-

believing are unable to comprehend the motives which actuate them.

The ungodly cannot see that IT DOES PAY to serve God. They are unable to appreciate the position of the Christian which was voiced by St. Paul, "What things were gain to me, those I counted loss for Christ . . . and I press toward the mark of the prize of the high calling of God in Christ Jesus."

In the opinion of him who is actuated by the Spirit of Christ, it certainly does pay, abundantly, to serve God.

Is The Uni-Plural God A Trinity?

Dr. H. Meredith Tipword . . . Casey, Illinois

WE TAKE the affirmative of this question, and argue that a Scriptural study of the dispensational work of the Holy Spirit reveals that God is three in one.

Anyone believing the Scripture, accepts the fact of the uni-plurality of God, directly taught and everywhere implied.

That this uni-plurality is a Trinity in unity is also clearly taught, both directly and indirectly, as will appear in a study of the work of the Holy Spirit in dispensations past, present and future.

I.

Past Ages and Dispensations:

This may be studied under three primary sub-topics: (1) Creative Ages, (2) Old Testament Dispensations, and (3) Period Between Old and New Testaments.

Creative Ages. In reference to the earth and its inhabitants, there were three phases: original, chaotic and renewed.

The original earth, created in the dateless past, was inhabited by angels (Gen. 1:1). The chaotic earth was a judgment on the inhabitants for unfaithfulness (Gen. 1:2). The renewed state, resulted from six days restoration work and creation of man (Gen. 1:3-27).

In all this work of creation and restoration, the Holy Spirit had a part, in unity and individually, with the Father and the Son.

Elohim, a Hebrew name of God, used in the first chapter of Genesis, is a uni-plural noun; and the three primary names of Deity—Elohim, Jehovah and Adonai, suggest the Trinity of the Godhead.

Father and Son are asserted (Ps. 2:7; Heb. 1:6-8), and the Holy Spirit is equally recognized by plural pronouns, the work He does, and the attributes of Deity ascribed to Him.

"In the beginning God (triune God) created the heaven and the earth (Gen.

1:1). And the earth was without form and void . . . and the Spirit of God (Holy Spirit) moved upon the face of the waters" (Gen. 1:2). "And God (triune God) said, Let there be light" (Gen. 1:3).

"God said, Let us make man in our image." So God (triune God) created man (Gen. 1:26, 27). "And the Lord God said, Behold, the man has become as one of us" (Gen. 3:22).

Omniscience, an attribute of Deity, manifested in the Holy Spirit, is taught by His creative work. He is called the Spirit of judgment (Isa. 4:4), Spirit of wisdom, understanding, counsel and might (Isa. 11:12), and Spirit of grace and supplication (Zech. 12:10).

Someone said: "God, the Father created the matter, God, the Son

—Turn To Page 12.

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... From Page 11 ...

moulded it into shape, as seen in the heavens and earth, and God, the Holy Spirit breathed into all animate creation life."

The same threefold work is suggested in Scripture (Gen. 2:7). The Holy Spirit is everywhere in the Word represented as the life-impartor and renewer.

Old Testament Dispensations. During Old Testament times, or through the antediluvian and legal dispensations, the Holy Spirit came upon men as He would, without any specified conditions on their part. He acted with independent power of Deity.

Job asserts that He had a part in creation (Job 26:13), saying, He garnished the heavens. And the Psalmist declares Him to be Creator and Renewer of life (Psa. 104:30).

In His work, He is represented as striving with men, or turning from them at His will (Gen. 6:3); His purpose to enlighten the spirit of man (Job 32:8); to endue with wisdom and skill of hand (Ex. 28:3; 31:3); and as giving physical strength (Judges 14:6, 19).

He enabled men to interpret and reveal God's mind (Num. 11:24; II Sam. 23:2). And He gave power in general, as He would, to His servants (Joel 2:28; Micah 3:8; Psa. 51:12).

Between Old and New Testaments.

The work of the Holy Spirit during the period between Old and New Testaments, sometimes called a parenthetical dispensation, was related primarily to the earthly life of Jesus.

It throws much light on the Trinity and relations of the three Persons. Notice seven functions in relations to the Son:

(a) Jesus was conceived by the Holy Spirit (Matt. 1:18-20). This would make Him the Son of the Holy Spirit on the side of Deity. But He is the only begotten Son of the Father, which argues the identity of the Father and the Holy Spirit.

(b) He was baptized by the Holy Spirit (Matt. 3:16, Luke 4:1). This was when He was baptized by John (Matt. 3:15). The three Persons of the Trinity were present.

(c) He was led to the wilderness to be tested (Matt. 4:1). The three Persons are in view. The Holy Spirit led Jesus to the test. Jesus was in the threefold test. And Jesus quoted the Lord God to Satan.

(d) He performed mighty works by the power of the Holy Spirit (Acts 10:38). God anointed Jesus with the Holy Ghost and power. Jesus healed all oppressed of the devil. God (triune God) was with Him.

(e) He was anointed to preach by the Holy Spirit (Luke 4:18). Jesus needed anointing of Jehovah by the Spirit

(Compare Isa. 61:1-3). Here was unity in trinity.

(f) He died on the Cross through the Holy Spirit (Heb. 9:14). Christ Jesus offered the blood of His body, through the eternal Spirit of God (triune God).

(g) He was raised from the dead by the Holy Spirit (1 Pet. 3:18). Christ died in the flesh, was quickened by the Holy Spirit, that He might bring us to God. This was unity and plurality in Trinity.

II.

Present Dispensation or Age:

The Holy Spirit and His work is progressively revealed. His limited work in the past has been studied. The fuller activities are yet to be seen.

This dispensation, from Pentecost to the second advent of Christ, is distinctly the age of the Holy Spirit, as the Creative and Old Testament dispensations were of the Father, and that of the Son is to begin at His second coming.

This fuller revelation of the Spirit and more inclusive field of His activities for man may be studied under three sub-topics: Pentecost, the Church, and the World.

(a) Pentecost. This significant event is reported by Luke in the Acts of the Apostles (Acts 2:1-14).

The Holy Spirit was sent to the world

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by the Father, in answer to Christ's prayer (John 14:16). This brings to view the three Persons of the Godhead.

"When the day of Pentecost was fully come . . . there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting" (Acts 2:1, 2).

Wind is one of the symbols of the Holy Spirit, and teaches His potency to accomplish the work which He came to do.

"And there appeared unto them cloven tongues parting asunder, like as of fire; and it sat upon each of them." (v. 3).

These tongues, as of fire, parting and sitting upon each of them, were visible, and constituted another symbol of the Holy Spirit. They suggest the warmth-giving function of the Spirit.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (v. 4).

This reveals His purpose to fill believers, and to empower them to use their heads, hearts and tongues to the glory of God (Compare Psa. 84:2).

Then followed Peter's great sermon on the theme, "Jesus is Lord and Christ" (Adonai Jehovah). Lord Christ suggests the twofold nature, Divinity and Humanity, of the Lord Jesus Christ (v. 36), The presence of the Holy Spirit completes the Trinity.

(b) **The Church.** The Scripture, selected here, reveals the official work of the Holy Spirit for the Church. The Church was born on the day of Pentecost, and the Holy Spirit became the ruling official of the true Church.

These teachings may be grouped under two sub-heads: the Author of life or the Maker of newborn men, and the Revealer of Christ and His way of life.

The Holy Spirit is the Author and Renewer of life (John 3:5-8). Only reborn people enter the kingdom of God and constitute the true Church.

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This new birth is a Spirit-birth, the old being that of the flesh, while this is of the Spirit! It is the beginning of the renewed life and the new man.

The Holy Spirit is the Quickener (John 1:12, 13; 6:63). Those who receive Him in spiritual birth, become sons of God. Jesus baptizes with the Holy Spirit; it is the Spirit who quickens, vivifies or makes alive.

Thus He co-operates with Jesus, making believers sons of God by the washing of regeneration, the Father receiving them into His family.

He imparts love into hearts of believers (Röm. 5:5). It is the love of the Father who gave His Son; the love of the Son who gave himself; and the love of the Spirit (Rom. 15:30; II Tim. 1:7).

The Holy Spirit is Guide, and Helper (John 16:13-16; Rom. 8:26). The Spirit of truth guides into all truth—present truth and things to come.

He also guides the believer in prayer, teaching him for what to pray, and making intercession for him. Prayer is in the name of Jesus, to the Father. Therefore, the Trinity is in view.

God (triune God), by the Holy Spirit, gives chosen men the Bible; and enables all Spirit-filled men to understand it (II Tim. 3:16; I Pet. 1:10-12, 22).

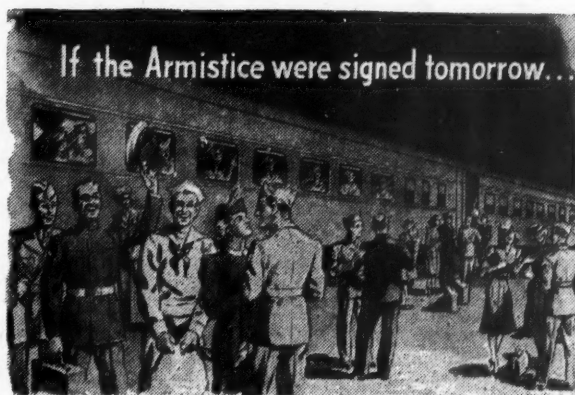
This is the text-book of the Church, authorized by the Father and the Son, revealed and interpreted to man by the Holy Spirit.

The Holy Spirit is Sanctifier of saints in the Church (I Cor. 6:11). It is by faith in the Lord Jesus, by the Spirit of God.

Again, sanctification is by Jehovah (I Thess. 5:23); is in Christ (I Cor. 1:2; 6:11); and by the Holy Spirit (Rom. 15:16).

Therefore it is evident the three Per-

—Turn To Page 14.



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... From Page 13 ...

sons of the Trinity co-operate in the work of sanctification, beginning in regeneration and completed in glorification.

Now the second division, revealing Christ and His teaching, is also a part of the work of the Holy Spirit, and throws light on the Trinity of the Godhead.

He is a witness to Christ and His people (John 15:26; Rom. 8:16). Jesus said when the Comforter is come, whom He would send from the Father, He would testify of Him.

Paul said, "The Spirit Himself beareth witness with our spirit, that we are sons of God."

Comforter is from the Greek "parakletos," meaning Advocate, one called alongside to help. In Latin, it is "comfortare," from the prefix "con," with together, companion; and the root "fortis"—strength, strong. Therefore, companionship with strength.

Christ is the way of access to the Father by the Holy Spirit (Eph. 2:18). Jew and Gentile alike, are made one body in Christ. Through Him, all racial groups have access to the Father by the Holy Spirit.

It is impressive that the gracious works of the Holy Spirit for the Church dispensation bring to attention the Trinity, in their personalities, and unity, both for the Church and World.

(c) The World. Christ gives a brief summary of the Holy Spirit's work for the World (John 16:8-11). He says:

We will reprove the world of sin, because they believe not on Him; of righteousness, because He goes to the Father; of judgment, because the prince of this world is judged.

III.

Future Dispensations:

The future work of the Holy Spirit will be in two dispensations, from the Rapture of the Church to the new heavens and new earth.

The first has been called a parenthetical dispensation, which will begin with the Rapture, at the end of the dispensation of grace, and close at the Revelation of Christ, the Great Tribulation of seven years coming between.

The second, commonly called the Millennial dispensation or kingdom age, will begin at the Revelation of Christ and continue to the Renovation of the earth by fire, the kingdom of a thousand years coming between.

(a) Parenthetical Dispensation. At the Rapture of the Church, after the quickening of the dead in Christ, the Holy Spirit will accompany her whom He formed by renewing and cleansing, into the air to be with the Lord forever (I Thess. 4:16, 17).

Announcement

Dr. and Mrs. Gerald B. Winrod will conduct an "Institute of Spiritual Teaching" in the Trinity Temple of Peoria, Illinois . . . October 31st to November 7th. For details, including list of subjects to be discussed, Illinois readers may address inquiries to Dr. B. G. Drake, Pastor . . . Ask for a sample copy of Dr. Drake's magazine, "The Gospel Broadcaster."

Together, they will enter the marriage feast, prepared by the Father, for the wedding of the Bridegroom and Bride (Matt. 25:6; 22:4; Rev. 19:7).

However, the Holy Spirit will work with the Jews during the Great Tribulation, as revealed by prophecy and other Scripture; and many will be saved prior to the Revelation of Christ with His Bride (Matt. 24:21, 22; Zech. 13:9; Ezek. 37:14; Rev. 7:4-10).

Thus, the Holy Spirit is seen at work during this dispensation with the Father and the Son.

(b) Millennial Dispensation. It appears certain that the prophecy of Joel (2:28-32) was only fulfilled in part at Pentecost. The signs that are to precede or accompany this pouring out of the Spirit have not yet appeared.

Furthermore, the interpretation of "afterward" settles the matter. Afterward, in this prophecy, is from the Hebrew "acherith," meaning latter, last.

It is then that "knowledge of the glory of the Lord shall cover the earth, as waters the sea," when the Davidic kingdom is made manifest (Isa. 11:9; Hab. 2:14).

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Benjamin Franklin Saw A Sunrise

THE THIRTEEN COLONIES won their fight to be free and independent states. The mother country recognized their independence, but peace brought new dangers. As one historian said, "We were like a barrel made of thirteen stout staves, but yet without a single hoop to hold us together." Now that they faced no common danger, the colonies had begun quarreling bitterly among themselves. The country was greatly in debt, and business seemed at a standstill.

THE ARTICLES OF CONFEDERATION

The reason for this was that the central government was inefficient. In 1778 the Continental Congress had adopted the Articles of Confederation, but this provided for a mere "league of friendship" among the states. There was no head to the government and no Supreme Court and, although there was a Congress, it had no power to enforce the laws it passed or to collect taxes.

It soon became apparent to leaders like George Washington that if the new nation was to survive it must have a much stronger central government. It must have a government that would solve the problems, not just of the individual states, but of the country as a whole. In the spring of 1787 a Constitutional Convention was assembled in Philadelphia, in the same State House (now Independence Hall) where the Declaration of Independence had been signed.

THE CONSTITUTIONAL CONVENTION

Among the fifty-five delegates to that

Convention were some of the ablest men of the day, among them James Madison, sometimes called the Father of the Constitution; Benjamin Franklin, Alexander Hamilton and Robert Morris. By a unanimous vote Washington was elected president. During the stormy sessions in the following weeks, he presided in a chair with a picture of the sun painted on the back.

"I could never determine whether it was a rising or a setting sun," said Benjamin Franklin afterward, remembering how close the Constitutional Convention had come to failure.

For the delegates had many difficult problems to solve. They wisely decided to adopt a new Constitution, rather than try to amend the old Articles of Confederation, but they disagreed on many points. One faction, led by Alexander Hamilton, wanted a strong centralized government, with the individual states subordinate to it. Another faction, fearing that such a government might some day become so strong as to oppose the people, wanted a decentralized system with the individual states retaining the supreme power.

Another disagreement arose between the delegates from the larger and the smaller states. The larger states wanted representation in Congress to be determined by population. The smaller states, fearing that the larger states might be able to outvote them, demanded that each state, regardless of size, be allowed an

equal number of representatives. Finally a compromise was agreed upon. It provided that Congress was to consist of two houses: a House of Representatives in which states should be represented according to their population, and a Senate to which each state large and small alike, should send two members.

That was only one of a number of compromises. During the hot summer months in the old State House, there were many heated debates behind locked doors, as the delegates ironed out one difficulty after another. Finally in September a committee headed by Gouverneur Morris submitted a draft of the proposed Constitution and, a few days later, a revised draft, which was signed by thirty-nine of the fifty-five delegates. Glancing at the sun painted on the back of Washington's chair, Benjamin Franklin said, "Now I am satisfied: it is a rising sun."

William Gladstone, the great English statesman, called the Constitution "the most wonderful work ever struck off at a given time by the brain and purpose of man."

THE NEW GOVERNMENT

The Constitution provided that it should go into effect after nine states had ratified it. By the following June nine states had signified their approval, and the old Congress made plans for putting the new government into operation. George Washington was unani-

—Turn To Page 16.

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... From Page 15 ...

mously elected the first President of the United States, and on April 30, 1789, he arrived in New York, our nation's first capital, to take the oath of office.

THE BILL OF RIGHTS

The Constitution was ratified by some of the states on condition that certain amendments be added to guarantee their rights as individuals against any encroachment by the Federal government. Accordingly, the first Congress passed a number of amendments, ten of which were ratified by three-fourths of the

state legislatures in accordance with the provisions of the Constitution itself.

These ten amendments became a part of the Constitution December 15, 1791, and are known as the Bill of Rights. They guarantee freedom of religious worship, freedom of speech and of the press, the right to petition the government for redress of wrongs, the right to keep and bear arms (interpreted as applying only to the state militia), immunity from enforced quartering of soldiers, security against search and seizure without warrant, inviolability against being imprisoned without indictment and against being twice tried for the same offense and against being punished (de-

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prived of life, liberty, or property) without due process of law, the right to prompt trial by jury, and the prohibition of severe fines or cruel punishment.

The ninth amendment reserves to the people all rights not expressly delegated by the Constitution, and the tenth reserves to the states such powers as are not delegated to the Federal Government.

Jesus Christ, His Person and History

Rev. A. T. June, D. D. . . . Sebago Lake, Maine

IN THE two marvelous passages, 1 Peter 1:18-21; 2:21-25, we have set before us in a three-fold way the various aspects of the deity of Jesus Christ, God's divine Son: His person and history, His sinless humanity, and His atoning death.

These truths are all so vital that they must be dealt with separately. No Christian can call himself such and deny the deity of Jesus Christ, for a Christian is one who is rightly related to Christ, and a spiritual Christian is one who is in right relation with the Holy Spirit.

I. HIS PERSON

The first great word in 1 Peter 1:18-21 is "redeemed." What is redemption? The fundamental idea of redemption is acquisition by purchase. The price we know—the awful cost of Calvary. But we shall understand redemption better if we call to mind that three words are

translated as redemption in the New Testament: "agorazō," to buy in the market; "exagorazō," to buy out of the market, and "lutroō," to set loose. Jesus Christ bought us in the market (the world). He brought us out of the market (the world), and set us free. That is redemption.

Three outstanding facts concerning redemption are seen on the surface of these verses:

1. Its Assurance

The apostle refers to it as to a past transaction. "Knowing that ye were redeemed." Redemption must be known as an accomplished fact before there can be peace of conscience, intelligent affectionate worship, or joyful service. There were no songs in Egypt, nothing but sighs, groans and crises. But when the mighty arm of God triumphed over the Egyptians, engulfing them in the

great deep, and the ransomed hosts stood on the wilderness side of the Red Sea, then the whole congregation burst into singing:

I will sing unto Jehovah, for He hath triumphed gloriously; The horse and his rider hath He thrown into the sea.

2. Its Object

Redeemed from what? "The vain manner of life delivered unto us from the fathers." Redeemed, not merely from our badness, but from our goodness as well. That we need redemption from sin is admitted; that we need redemption from our own righteousness is vehemently denied. Yet it is written, "We are all become as one that is unclean, and all our righteousnesses are as a polluted garment." Christ has redeemed us from

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WALLACE W. BRADLEY, Editor
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our own righteousness, which is our attempt to become just by morality and ordinances.

3. Its Means

These are stated first negatively, so as to remove whatever misconception may be entertained upon this vital point. We are told what cannot redeem us. "Not with corruptible things, silver and gold." They have no part in redemption. Then positively, we are told by what means we may approach God. "With the precious blood of Christ." The blood of Christ alone, single-handed, unaided, unassisted, without adjunct, makes the believing sinner meet for the presence of a thrice holy God.

Why the blood? Because the life is in the blood. It is the first to live; it is the last to die. Leviticus is one of the great passages of Scripture that should be marked in every Bible, for it shows the importance of the blood, the blood so often spoken of in the Scriptures, the crimson stream from the time of Abel down through the Bible until we are lifted into the glory, and we hear the redeemed singing about the blood that redeemed them from their sins.

Why precious? Because of its worth. The word "precious" is a favorite word with Peter. It occurs seven times in his epistles.

Why called a Lamb? The writer introduces the Redeemer through Whom redemption comes, presenting Him as a Lamb—a figure at once exquisite and lovely, for the characterizations of a lamb are gentleness, innocence and purity.

The Holy Spirit unfolds the excellencies of the Christ in two concise phrases so pregnant with meaning that it will take eternity to explore them. "A lamb without blemish and without spot"

—a perfect lamb. Note the two facts indicated by the word "without."

Without Blemish. What does that mean? A blemish is an inherent defect. It dates from the time of birth. It is an inherent fault, but the Lamb was without any inward fault.

Without spot. Again, what does that mean? A spot is a contracted defect. It is due to outside influences. By these facts in reference to Christ's person, we see that Christ as to His humanity was blameless and spotless, without either inherent or contracted defects. Passing through life and living with sinners, He neither absorbed their principles, nor adopted their practices, but ever remained "holy, undefiled, separate from sinners." In his matchless prophecy of the Cross, Isaiah also presents the Redeemer under the simile of a lamb, describing His perfections by two terse sentences: "He had done no violence, neither was any deceit in His mouth."

What is violence? Abuse of power. What is deceit? The resort of weakness. When in the place of power, He never abused it. When those in authority abused their power, He did not resist them. Thus He is seen as an absolute master of Himself, walking through life with steady unfaltering step, never losing the moral equilibrium.

II. HIS HISTORY

His history is epitomized in the passage under consideration in four words:

1. Foreknown

"Who was foreknown indeed before the foundation of the world . . ." (v. 20). Redemption is not an afterthought but a forethought. When Satan entered the Garden of Eden and tempted Adam, who fell, God was not taken by surprise. His plan had been laid out in view of

—Turn To Page 25.

Turn To Page 18.

ON Sunday, September 26th, Dr. Gerald B. Winrod began an eight day Bible Conference in the St. Petersburg Gospel Tabernacle . . . St. Petersburg, Florida . . . of which Dr. W. T. Watson is Pastor. For some unexplained reason and without provocation, the "St. Petersburg Daily Times" published a vicious personal **SMEAR ATTACK** against Dr. Winrod. Tuesday morning, September 28th.

The attack was in the nature of a double-column, front-page article, entitled, "The Winrod Record—An Editorial." Then, adding insult to injury, its complete text was read over Radio Station WTSP.

Mr. Nelson Poynter is editor of the "St. Petersburg Times" and owner of Station WTSP.

Dr. Winrod and Dr. Watson appealed to Mr. Poynter by personal interview, letter and telegram, to correct the injustice. When he refused, a great mass meeting was arranged for Sunday night, October 3rd.

Mr. Poynter was invited to attend the meeting, occupy the pulpit with Dr. Winrod, and speak at the close. He refused to meet Dr. Winrod face to face in the presence of an audience of Christian people, but published another smear editorial Monday morning, knowing that it would be too late for public refutation during the Bible Conference.

Thereupon, Dr. Winrod's Sunday night answer was published as a full-page advertisement in the "St. Petersburg Daily Independent" of Tuesday, October 5th.

Smear artists, who specialize in spreading confusion, become dangerous in time of war and should therefore be exposed. In order that Christ's followers throughout the Nation may know the truth regarding false charges currently circulated against Dr. Winrod and other Christian leaders, his denunciation of the Poynter polemic is published in this issue of The Defender—as delivered from the pulpit of the St. Petersburg Gospel Tabernacle.

Turn To Page 18.

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The Winrod Record

(An Editorial)

GERALD B. WINROD of Wichita is holding forth at the Gospel Tabernacle and on our city-owned Radio Station WSUN.

His notorious publication, *The Defender*, was highly recommended by Welt-Dienst, an official Nazi propaganda agency operating in this country before the war. The smooth talking Kansan is under federal indictment with 27 others for trying to sabotage morale of American soldiers and sailors. The indictment brackets him with such characters as Elizabeth Dilling and William Dudley Pelley, organizer of the Silver Shirts—comparable to Nazi brownshirts and Mussolini blackshirts. Their technique was to tell our men in uniform that the United Nations were weak and would be defeated; sow the distrust of their leaders; and call the war a Jewish-Communist plot. The Nazis used this same line.

The department of justice does not hang such indictments on American citizens merely for exercising their rights of free speech and criticism of the government. A citizen must abuse these rights unmercifully before the federal government takes such drastic action.

Winrod cannot harm an enlightened person, and we believe most of the people of St. Petersburg will see through him when they know his record. This record shows:

He was a notorious Catholic-baiter when this was profitable in the hey-day of the Kansas Ku Klux Klan.

When Winrod's wife divorced him, she testified that he expected to be the nominal leader of the country when the revolution comes.

When things got dull he was always a good Red baiter so long as it was profitable to frighten the world about Communism.

He was against war with Japan and predicted all manner of dire things which have not happened. For example:

(From *The Defender*)

"If the present foreign and domestic policies of the New Deal administration are not speedily reversed, the credit of the government will be exhausted, American money will lose its purchasing power, New Dealers will hang by the neck from telephone poles while our country experiences a blood bath."

Again in *The Defender*:

"And, mark you, the day we go to war, that day the Constitution will be abolished, and the United States will find itself in the coils of dictatorship. Our social order is not prepared to stand the shock of another war at this time."

War plays havoc with our emotions. Tensions rise to the point where opportunists try to breed hate and bigotry by persuading us to blame someone else for all our troubles. Men like Winrod seek to profit by any temporary escape from common-sense.

The Nazis rode to power in Germany by dividing the people. They conquered Europe by the same technique. Hitler's own writings prove that he expected to do the same in America. The common-sense of the American people prevented it.

Winrod will say he is persecuted. Hitler has always claimed that he was persecuted. The Weimar republic sent Hitler to jail for his undemocratic conspiracies.

The fact that Winrod can hire a hall and broadcast proves that our Constitution is operating even during war. He is not a dangerous man if would-be followers examine his monstrous record of shallow opportunism.

He is betting that St. Petersburg has enough suckers to make his visit profitable.

We are betting he is wrong.

Photographic reproduction of a front-page editorial appearing in the "St. Petersburg Daily Times," September 28, 1943.

Gerald B. Winrod's Answer

IN HIS unwarranted and abusive attack upon me last Tuesday morning, casting an indirect but potent reflection upon the Church life of the community as a whole, Mr. Nelson Poynter, editor of the *St. Petersburg Times*, placed his tongue in his cheek, and had the unmitigated gall to imply that he believed in the sacred doctrine of American Civil Liberty.

His statement that the "Constitution is operating even during war," would lead one, accepting his remark at its face value, to believe that he really subscribes to such traditional American ideals as freedom of speech, freedom of press, and other Constitutional safe-guards.

But what are the facts?

Resorting to the cheapest, most morbid, deceitful, divisive form of Journalism, he sought to divide a large section of this community into hostile camps. He sought to smear this Church, a place dedicated to the worship of the Lord Jesus Christ. He sought to smear the religious services which have been held here during the past week. He sought to smear his sister radio station, WSUN. He sought to smear Dr. William T. Watson for having me here.

Dr. Watson is a nationally-known Christian leader, preacher, president of a progressive educational institution; he is loved and respected in religious circles throughout the nation; he has devoted almost twenty years of his life to the civic and spiritual welfare of St. Petersburg,

helping to make it the kind of place, to which tourists from the North like to come. Mr. Poynter owes Dr. Watson a public apology. And Mr. Poynter sought in his editorial to smear me.

He published, what I will presently show, to be a compilation of half-truths, a string of falsehoods. His article bears this heading: "THE WINROD RECORD—AN EDITORIAL."

We shall presently examine every point in this attack, with meticulous care. We shall go through it with a fine tooth comb. But first, I insist that we shall examine a small part of "THE POYNTER RECORD."

ACTIONS LOUDER THAN WORDS

Mr. Poynter professes to believe in the doctrine of civil liberty. But, what are the facts?

His deeds speak so loudly that I cannot hear his words.

Last Tuesday afternoon—the day the attack was published, Dr. Watson and I called at Mr. Poynter's office in the *Times* building. I explained that the article contained statements which were untrue. I asked him to give me the same number of words, the same front-page position of his paper, in order to refute the utterly false statements published that morning.

He refused to agree, saying he would make no "commitments." He stated that he did not even wish to talk with me. He indicated I could write something if I wanted to, with no assurance whatever, that he would

Photographic reproduction
of a paid advertisement ap-
pearing in the "St. Peters-
burg Daily Independent,"
October 2, 1943.

Answer To Nelson Poynter

allow me so much as one inch of
space in which to refute the
charges. He accused us, Dr.
Watson and me, of seeking cheap
publicity. Dr. Watson handled
him on that one!

Does Mr. Poynter really be-
lieve that the Constitution is op-
erating?

Mr. Poynter owns radio sta-
tion WTSP.

Last Tuesday morning he
caused the text of the attack to
be read over this station, there-
by blanketing the whole sur-
rounding territory with the same
false statements that appeared
in the article.

Following our interview at his
office in the Times' building, Dr.
Watson and I called on Mr. Lex
Herron, business manager of
WTSP, and asked the privilege
of purchasing time for a series
of straight Gospel broadcasts—
evolution messages, such as I
have been giving each day dur-
ing the past week through sta-
tion WSUN. We offered to sub-
mit scripts of all talks in ad-
vance. We offered to pay for
the time consumed in advance.

We went back Wednesday
afternoon for our answer and
learned that Mr. Poynter had in-
structed Mr. Herron to turn us
down.

Does he really believe that the
Constitution is operating?

Then, later in the day, Wed-
nesday, we personally delivered
a letter to the station in which
called attention to the fact that
the attack had been read over

the air and, in that letter, I said
these words:

"I hereby demand, in the in-
terest of truth, fair play and my
personal civil liberties, the right
of immediately refuting the
charges through the facilities
of your air channel—the place
where the injustice was perpe-
trated."

On the following day, Thurs-
day, Mr. Herron told us that Mr.
Poynter had instructed him to
ignore our written request and
refuse to answer.

Does he really believe that the
Constitution is operating?

Last Friday morning, Dr. Wat-
son paid his regular weekly visit
to the advertising department of
the Times' office for the purpose
of inserting usual Sunday an-
nouncements on the Saturday
Church page.

He took with him a duplicate
of the same advertisement that
appeared on the Church page of
the St. Petersburg Independent
yesterday evening. The gentle-
man at the advertising desk ex-
amined the copy and explained
that, on direct orders from Mr.
Poynter, any such advertisement
was not to be allowed to appear
on the Church page.

Does he really believe that the
Constitution is operating?

Does he believe in civil lib-
erty just for himself, and not for
others? If so, he is at variance
with the conception of human
liberty as expressed by the
founding fathers of our Republic

—Turn To Page 20.

AN OPEN LETTER TO NELSON POYNTER:

Mr. Nelson Poynter, Owner
Radio Station WTSP
St. Petersburg, Florida

Dear Sir:

So that there can be no possible question about
your personally receiving my demand for time through
your air channel to refute the falsehoods contained in
your Times' editorial of last Tuesday—(September
28, 1943)—it having been repeated over WTSP in a
broadcast on the same date, I have today sent you
the following telegram:

"Last Tuesday, September 28, in personal conver-
sation with you I denounced as false the front page
smear editorial appearing in St. Petersburg Times of
that date. I requested the same number of words and
same front page location to refute said editorial the
next day and you refused to agree saying you did
not even wish to talk with me.

"On September 29th we personally delivered a let-
ter to Mr. Lex Herron, manager of your radio station
WTSP, calling attention to the fact that said editorial
had been read Tuesday morning over your broadcast
known as the Voice of the Times. In my letter to
Mr. Herron I said, 'I hereby demand, in the interest
of truth, fair play and my personal civil liberties, the
right of immediately refuting the charges, through the
facilities of your air channel, the place where the in-
justice was perpetrated.'

"Yesterday afternoon Mr. Herron told us in per-
son that you instructed him to ignore the letter refus-
ing to answer. I can be contacted at the Florida Bible
Institute and unless you permit me at once to refute
the charges broadcast through WTSP your behavior
will be considered a violation of my civil liberties. Re-
sponsibility for this controversy rests with you since
you personally launched the attack with no provoca-
tion whatever on our part."

Previous dealings were with your station manager,
Mr. Herron, and through him we have received word
of your refusal to consider my demand for time to
correct the injustice.

In the event that you continue to refuse, I shall
answer your editorial at a public gathering of Christ-
ian people in the St. Petersburg Gospel Tabernacle,
next Sunday evening—the time of service being 7:45
o'clock. But any public statement that I may make
must not be interpreted as terminating the matter or
satisfying my legal rights regarding this unspeakable
grievance.

Another purpose of this letter is to invite you to
attend the service Sunday night, in the event that you
continue to disregard my claim to station time. If
you are present, I shall be glad to have you occupy
the pulpit with me, during that part of the meeting
when my refutation is being made. You will be
treated courteously and given as much time as may be
desired in which to reply—with this understanding,
that I shall have a few minutes at the close for final
rebuttal.

I have conferred with Dr. William T. Watson,
pastor of the church, and he has given consent for
you to appear in his pulpit under the above circum-
stances.

Yours very truly,

GERALD B. WINROD

... From Page 19 ...

and written into the Bill of Rights.

As I know my heart, as God knows my heart, I would not deny Mr. Nelson Poynter the right of criticizing me if I had it in my power to do so.

Indeed I gained permission from Dr. Watson to invite him into this pulpit tonight so that he would be assured of the most convenient arrangement possible to continue his attacks upon me. Why is he not here? The chair designated for him in the pulpit remains vacant! I sincerely hoped he would be here to face me openly, publicly, for a frank discussion.

In the language of another, I may disagree with you but I will fight "to the death" for your right to speak your convictions.

SMEAR ARTIST TECHNIQUE

Coming now to an analysis of the editorial.

I think we will all agree that there are two kinds of falsehoods: One, the outright lie ... and the other, the half truth. Now it is a fact, well-known to smear artists, that a half truth is often more potent, more useful, and a more deadly weapon for tearing down good people than an outright lie.

But remember, a half truth deliberately uttered for the purpose of wounding, for injuring, for stabbing another—such a half truth becomes a lie, the most subtle, vicious and perniciously poison kind of a lie. The man who uses a half truth under these circumstances is a liar.

In his attack, Mr. Poynter shows himself to be a master in this kind

of black magic. He has mastered the technique of telling a half truth in such a way as to convey an utterly false impression.

Mr. Poynter resorts to half truth technique when he says, I am bracketed with, and I quote, "Elizabeth Dilling and William Dudley Pelley, organizer of the Silver Shirt."

I have met Mrs. Dilling. I have read some of her books. On one occasion she was a house guest in our home at Wichita. Mrs. Winrod and I know her to be a true, Bible-believing child of God. She has given her son, her only son, to the armed forces and that boy is serving his Country in uniform tonight.

But here is the half truth:

Mr. Poynter "brackets" me with William Dudley Pelley of the Silver Shirts but does not explain that I have never in my life seen Mr. Pelley or collaborated with him in any manner, shape, form or fashion.

I talked with a business man in this city the other day—a man who knew nothing about me except what he had read in the St. Petersburg Times. He said, most certainly, it was his impression that Pelley and Winrod were in some way associated.

Mr. Poynter then compares the Silver Shirts with, and I quote: "Nazi brownshirts and Mussolini blackshirts."

Thus, he causes the mind of the reader to run from Pelley, to Winrod, to Nazi brownshirts, to Mussolini blackshirts, neglecting to explain that all I know about the Silver Shirts is what I have read in the newspapers, and that I have consistently opposed Nazism and Fas-

cism with all the vigor at my command.

OPPOSED NAZISM AND FASCISM

I shall cite two examples: First, in a coast-to-coast broadcast, made from Denver, Colorado—a program in which five Ministers of the Gospel participated including Dr. Watson, I denounced both Nazism and Fascism in language unmistakably clear. This broadcast was carried to St. Petersburg through station WTSP. (Applause.)

That address, over a nationwide network of stations, was made long before our Country entered the war. This is only one of dozens of instances to which I could call your attention.

Mr. Poynter did not explain that in January 1935, a Minister from Chicago, and I, traveling through Europe came to the border of Italy and were turned back, denied entrance to the country, denied the right of riding across one corner of Italy on a railroad train because "Mussolini's blackshirts," yonder at that border station had a record of our anti-Fascist activities in the United States and recognized our names from our passports.

Even back there, in those days, I was discussing Fascism as the product of hell and talking about Mussolini as the possible Antichrist of Bible prophecy, predicted to rise during the end-time of the present age.

THE KLAN FALSEHOOD

Let us examine the next half truth:

Mr. Poynter says: "He (Winrod)

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was a notorious Catholic-baiter when this was profitable in the hey-day of the Kansas Ku Klux Klan."

When you read that statement, I dare say you identified me, at once in your thinking as having, at some time, been an active leader in the Ku Klux Klan organization.

Well, in the first place, during the "hey-day" of the Ku Klux Klan I was not even making my home in Kansas. I lived in Ohio.

When I saw this falsehood, last Tuesday morning, my mind went back to a day—if I mistake not, in the year 1920, when in Columbus, Ohio, a Klan organizer approached me, inviting me to join the organization, and I refused. I have never belonged to the Ku Klux Klan, or had any connection with it.

The statement that I was "a notorious Catholic-baiter" is an unmitigated falsehood. There is not a word of truth in it.

I am a Protestant Minister of the Gospel. As such, I cannot accept some of the doctrines of the Roman Catholic Church any more than a priest, bishop or cardinal can accept some of the doctrines of the various Protestant denominations. Any differences of opinion in this regard have been, and are, purely doctrinal and theological. The phrase "notorious Catholic baiter" is nonsense!

Now, notice Mr. Poynter's technique, in saying, and I quote: "The Defender was highly recommended by Welt-Dienst, an official Nazi propaganda agency."

I wish somebody would tell me who, or what, is Welt-Dienst. The phrase simply does not register with me. Frankly, I do not know what he

is talking about. As far as I can recall, I never heard or saw the name in print in my life, until I read it, in this editorial.

But, I will tell Mr. Poynter one thing: If he ever catches any Nazi, Fascist or Communist propaganda outfit saying anything GOOD ABOUT ME, and he will bring the matter to my attention, I'll sue them for libel!

STRIKES A CHRISTIAN FAMILY

With regard to the next half truth, I will say candidly, that I was dumbfounded to find a man serving as editor of a newspaper the size of the St. Petersburg Times, capable of taking up a poison pen to strike, if possible, below the belt—and wound the sanctity of another man's home and family circle.

I think the average reader, of last Tuesday's smear article must have resented his unwarranted invasion, his vicious and uninvited intrusion into my fireside.

I only wish Mrs. Winrod were here. She would explain some things to Nelson Poynter. She has traveled with me all this summer, holding evangelistic services and Bible Conferences, in eight different eastern and New England cities. Mrs. Winrod is a good Preacher in her own right. She enjoys the respect and admiration of all who know her. She is a charming woman, a real Bible student, a devoted Christian—who loves her home, as the best place, the most sacred place, in all the world. Incidentally, before our marriage, she lived in St. Petersburg and still has many warm friends here.

And for your information, Nelson Poynter, I am speaking of my wife, the mother of my three children.

Had we known, sir, that you were going to deliver this blow against our home, you may be sure Mrs. Winrod would have been here to help defend it.

You, Nelson Poynter, told a damnable vicious half truth. You deliberately sought to convey the utterly false impression that our family circle is broken. Do you wonder, sir, that with my attorneys, we are giving serious thought about bringing legal action against you in the courts? You are guilty among other things, of having struck at my wife, my three children, my lovely Christian home. I make no threats, understand, but I ask you Nelson Poynter, What would you do, if you were in my place? Your evil deed is magnified by the gutter language in which your thoughts were couched.

Yes, some years ago, Mrs. Winrod did go down to death's door, smitten with a deadly ailment from which few people ever recover. Yes, it was only a miracle, an answer to prayer, that she did recover. All over the Nation, Christian people were remembering her at the Throne of Grace. God intervened. We witnessed visible results from the spiritual exertions. She was spared to raise her children.

Yes, during this ordeal, I was under heavy pressure, even as I am, at this hour. Year after year, I have endured smear campaigns such as this one—because I am the victim of a nation-wide conspiracy of lies. Every conceivable falsehood has been hurled at me. Enormous sums of money have been spent in trying to ruin me.

The pressure has at times been
—Turn To Page 22.

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... From Page 21 ...

very great upon the members of my family. Something snapped a few years ago, and there was a short period of estrangement. Within a few months, the circle was cemented again more firmly than ever before.

Mr. Poynter, by use of a half truth, you left the false impression, that my family circle is broken today. Hereafter, I invite you to keep your nose out of my personal affairs. (Prolonged applause.)

BOND PURCHASES

I find one phrase in the editorial with which, I believe, we can all agree. He says: "War plays havoc with our emotions."

Knowing this to be the case, then it seems to me a man in Mr. Poynter's position and responsibility, should be exceedingly careful about questioning the patriotism of anyone unless absolutely sure of his ground. Especially in time of war!

I submit that the purchase of war bonds offers a fairly good index to a man's patriotic sentiments in the present crisis. I do not know when Mr. Poynter purchased his first war bond, but I started buying my bonds on June 4, 1941. That was two years and four months ago, six months prior to Pearl Harbor.

I have not been able to invest large sums of money in defense bonds and

war bonds, but I have bought them consistently and to the best of my ability, starting, as I say, June 4, 1941.

Now about my arrest in July 1942.

In reading Mr. Poynter's description one would gain the impression that I am definitely the criminal type, facing immediate incarceration.

But what are the facts?

One day, in July of last year, Walter Winchell, speaking allegedly from an inspired source, announced that I had been chosen the first of a group of Gospel Preachers in the United States to be arrested and imprisoned. To use his exact language, "Fundamentalist men of the cloth."

I had, at that time, taken temporary leave from my evangelistic labors, and with my family was residing in the little mining village of Downieville, California. Why was I out there?

An uncle of mine, on my father's side, spent some thirty years at the mining business in that part of northern California. When Uncle Tom died in 1938, a portion of his interests came to me. To date, I have never realized one cent of profit from the properties, and it is doubtful if I ever shall.

But, knowing that modest quantities of the strategic mineral called chrome existed on our holdings, and that chrome is indispensable to the

manufacture of war materials, my cousin, Mr. Carroll Winrod, and I, decided as a service to our Country, to turn out as much of the precious ore as possible.

We secured a loan from the Reconstruction Finance Corporation at Washington, D. C., and I arranged to spend part of last summer out there helping get things started.

I was in Downieville when Walter Winchell published his statement to the effect that I had been chosen first of a group of Gospel Preachers to be destroyed. As I recall, it was eight days later that I learned of my presence being desired in Washington, on a warrant. I was shocked to hear that my accusers said I had been interfering with the morale of the army and navy.

The reaction among clergymen and laymen alike was electric. I have received thousands of letters, telegrams, long distance calls and other expressions from followers of the Lord Jesus Christ—representing all denominations.

I hurried to Washington, was taken to a cell, finger-printed, bonded, arraigned, pleaded not guilty, and then returned to my home in Wichita. I was at the Capital all told, about six hours, and have not since been asked to return. That was fifteen months ago. I do not profess to know what may be in the minds and hearts of those for whom Walter Winchell professes to speak.

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I do know in my own heart, however, that I take second place to no man in love for my Country, my Flag, our boys on the far-flung battlefields of the world, and the Christian institutions that have made this the greatest nation that God's sunshine has ever fallen upon!

It is a matter of irony, that on the evening when I learned of my presence being desired at Washington, I had spent the day on rocky mountain trails, fighting rattlesnakes, helping engineers, producing chrome, to assist with the war effort. Returning to Wichita from Washington, I have continued with my editorial, evangelistic and preaching labors. I am glad to report that these labors for the Lord and Master have now expanded beyond anything previously known.

"JEWISH COMMUNISTIC PLOT"

In the second paragraph of his editorial, Mr. Poynter raises the Jewish question by using the term, "Jewish Communistic plot." I am glad for his frankness. It helps to identify the true source of my opposition.

The smearing to which I have been subjected here this week is not new. I encounter it wherever I go. In every instance, the smearers say practically the same thing, use the same innuendoes, and make the same false charges.

The attack operates according to a nation-wide plan. It operates according to a blueprint. It stems from one point of common origin. Mr. Poynter's reference to a "Jewish-Communistic plot" is both significant and clarifying. Unwittingly he has helped expose the true Jewish source of my opposition.

I dislike no man because of his nationality. As a Minister of the Gospel it is incumbent upon me to preach the Gospel to Jew and Gentile alike.

But it has been established on the floor of the United States Congress and recorded in the archives of the United States Government, that the international, atheistic, Communistic plot to wipe Christianity from the face of the earth, to overthrow orderly government throughout the world by physical violence—as the Communistic organizations of the United States advocate, this plot was organized, financed, directed and motivated by a group of apostate, atheistic, unbelieving Jews.

Why honorable, law-abiding Jewish citizens in this community and over the United States, should be offended and prompted to organize smear campaigns of falsehood and vilification when the apostate members of their race are condemned, is difficult to understand. (Applause.)

"MUST WIN THIS WAR"

But I hasten to reiterate my position, and restate the attitude that I have steadfastly maintained since the war began.

As a political philosophy, as a totalitarian ideology, as a system of dictatorship in which human liberty is abolished and the citizen made the slave and serf of the state, as a program of world revolution designed to overthrow our Government by physical force and terrorism, INTERNATIONAL COMMUNISM, FOR THE UNITED STATES, MUST BE REJECTED BY ALL GOOD PEOPLE.

On the other hand, everyone realizes that we are at war. War creates stringencies. At any cost we must

win this war. Civilians cannot hope to be experts in matters of military strategy. We must accept, without question, the decisions of our military leaders, yonder on the far-flung battlefields of the world.

David, the Psalmist, says that God sometimes causes the wrath of men to praise Him. If, in the opinion of those entrusted with military responsibility, the Soviet armies in Asia are an asset and helpful to our cause—well and good!

We accept their judgment without question. As Christians, we pray God to give direction to their thoughts and motivate their decisions. May they make wise decisions so that the smallest possible number of our boys

—Turn To Page 24.

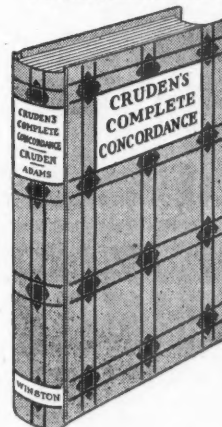
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... From Page 23 ...

shall be obliged to lay down their lives.

But this does not imply, for a minute that we accept atheistic Communism as a political philosophy here at home. I have no regrets, or apologies to make, for having consistently opposed Communistic activity here in the United States along with Nazism and Fascism. (Applause.)

A LIBEL SUIT

Parenthetically, let me say that approximately a year ago, Walter Winchell—a man whom many believe, is doing his race, the Jewish race, much harm, by conducting persistent, smear campaigns . . . about a year ago, this man, published an attack upon me in the newsstand publication called "Liberty."

A few weeks ago, in the courts of Chicago, I brought legal action, a libel suit against "Liberty" for \$200,000. The case is now pending. In our petition my attorneys showed that Winchell plagiarized his attack in Liberty from the columns of the "Communist Daily Worker," official organ of the Communist Party of the United States.

In other words, back in January 1937, the "Communist Daily Worker" published a series of articles against me—utter falsehoods, and Walter Winchell rehashed them about a year ago in the weekly magazine called "Liberty."

And the material in the "Daily Worker," reprinted in "Liberty," is substantially the same as you read last Tuesday morning on the front page of the St. Petersburg Daily Times. (Applause.)

Before closing, I want to announce that nothing said here tonight precludes the possibility of legal action for libel against Nelson Poynter, the St. Petersburg Times, and radio station WTSP if in the opinion of my attorneys and the Christian people of this community such a suit is necessary and advisable. My attorneys now have the matter under consideration. The Statute of Limitations allows one year in which to promote litigation of that type.

CHRIST'S CAUSE UPPERMOST

I am sorry this unpleasant controversy has occurred. We did not precipitate it. We did not want it. But we found ourselves forced into a position where the Cause of Christ in this community, this Church, our family, and our personal honor, combined to make refutation necessary.

I have spoken with restraint. There are many other things I might have said. There is no malice in my heart. I am sure my colleague, your Pastor, Dr. Watson feels the same way.

My saintly little Mother is in this meeting, with me, tonight. She has been much in prayer for the service of the evening. Mrs. Winrod's Mother, Mother Warren, is here tonight. She too has been in prayer for this service. Our son John Paul is here.

I hope I have defended Christ's Cause, and our family name, in a way pleasing to these who know me best, and in a way that will bring glory to the Lord Jesus Christ. (Prolonged applause.)

* * *

P. S.—Since the above address was delivered Sunday night, Mr. Poynter released another smear Monday morning—after maintaining silence for five days. The Monday attack was published when he knew it would be too late for me to answer before a St. Petersburg audience. It is to be regretted that he did not accept my invitation to say what was on his mind Sunday night.

His Monday quotation from the new smear volume "Under Cover," is taken verbatim out of the "Communist Daily Worker" and does not contain a scintilla of truth. Incidentally, book stores in many parts of the nation are refusing to accept orders for "Under Cover" because of its libellous character.

(The above article—the text of Dr. Winrod's address in the St. Petersburg Gospel Tabernacle, Sunday evening, October 3rd, was published in the "St. Petersburg Daily Independent" two days later.)

If you move, be sure to notify The Defender . . . giving both old and new addresses.

Free to
Stories,"
ing. This
Proverbs
age 10. A
Scriptural

... From Page 17 ...

that possibility. He foresaw and He foreknew. All was planned before the foundation of the world.

2. Manifested

"... but was manifested at the end of the times for your sake, who through Him are believers in God..." (v. 20-21).

The Lamb of God, foreknown in eternity, was revealed in time. Jesus Christ, the Son, is the divine medium of divine manifestation. The Apostle John says, "The Son has declared the Father."

The Bible is the history of two movements—Creation and Redemption.

Creation is a movement of contraction. Its order is from God to man. Beginning with the creation of matter, it ends with the creation of man, who was to reflect on a finite scale the essential attributes of the infinite God. Adam had been created in the image and likeness of God. But the image of God in Adam was marred and distorted by the fall. This fact necessitated another vehicle of manifestation, so in the fullness of time God sent forth His Son, made of a woman, made under the law, who in His manifestation in the flesh became the image of the invisible God.

Redemption is a movement of expansion. Its order is from man to God. Beginning with the unveiling of God in human guise, it moves onward and upward toward the final consummation, when God shall come out in the open and dwell with His redeemed creatures.

3. Raised

"... that raised Him from the dead..." (v. 21). The resurrection of Christ is the citadel of Christianity. Take away the resurrection, and the whole structure will collapse.

Adam was under the Creator, but above the creation. He was appointed to have dominion over all things in the earth, and there was a close link between him and the creation over which he was given ascendancy; his body was made of the dust of the ground. Thus when man

fell, the whole creation became involved in the ruin, though not of its own volition.

In consequence of his fall Adam became possessed of a sinful nature, which reacted on the body and made it mortal. We are thus prepared to see the grand meaning of the resurrection of Christ for creation at large. Just as corruption, radiating from the first man as a center, pervaded and permeated the entire universe, just so, life, radiating from the second Adam as a center, will permeate and pervade the remote corner of the universe. Thus viewed, the resurrection of Christ in a glorious spiritual body is a pledge of creation's deliverance from the bondage of corruption into the glorious liberty of the sons of God.

4. Glorified

"... and gave Him glory; so that your faith and hope might be in God" (v. 21).

Ascension follows the resurrection. With glad hearts we follow our Lord as He emerges from the darkness of the tomb and manifests Himself to His wondering disciples. The story of the Christ is still unfinished. Its completion lies beyond the word "till He come."

His suffering and glory were for us: He was foreknown for us; He was manifested for us; He suffered for us; He was raised for us; He was glorified for us; He is coming again for us. With this one thing in view, "That our faith and hope might be in God."

What is faith? Confidence. What is hope? Expectation.

He came from the glory and suffered. He died, rose, and returned to His Father, that our confidence and expectation might be in God. The path of the Lord Jesus exemplifies the supreme value of confidence and expectation in God.

Anchor Bay Evangelistic Association

CONSERVATION explains, in no small measure, the strength of the Anchor Bay Bible Institute... located at New Baltimore, Michigan. No fluff, exaggerated claims are made for the work done by this organization.

The Anchor Bay Evangelistic Association, from which the Institute stemmed, was founded by Dr. and Mrs. A. J. Turner twenty-five years ago. Dr. Turner was at that time a practicing physician in the community. The work has enjoyed, from the beginning, a firm, substantial growth.

The Association has succeeded in uniting a large number of Ministers in bonds of mutual helpfulness. There is gradually developing a strong interdenominational fellowship of Preachers and Evangelists, on broad lines, with a fundamental educational center at the home base.

Bethel Temple, the Church at New Baltimore, is a sturdy work, well attended by deeply spiritual, enthusiastic worshippers. The Bible School operates in the interest of educating and training men and women for the ministry. Specialized training is available for all branches of the ministry such as musical, missionary, pastoral, evangelistic and business

fields. The Bible is taught fundamentally, doctrinally, synthetically and analytically by consecrated capable faculty members.

Another important phase of the service rendered by the institution is the monthly, prophetic Magazine called, "The Watchman." Priced right at \$1.00 the year, this publication shares with Christians over the Country, the knowledge and inspiration disseminated from the pulpit of Bethel Church and the classrooms of Anchor Bay Bible Institute.

Says Dr. Turner: "The School offers Bible Subjects by correspondence to those who cannot attend the classes in person. We have many students studying, successfully, by mail. It will be a pleasure to supply information regarding the Correspondence Course for Defender Readers who may write requesting same."

A Victory Prayer Tower is maintained at the School, where spiritually-minded intercessors take prayer requests to the Throne of Grace. "Royal Youth Association" is the name of a virile young people's organization.

"We are preaching, teaching and promoting 'The Everlasting Gospel,'" says Dr. Turner.

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DEFENDERS MISSIONARY DEPARTMENT

THE Lord Jesus Christ was careful to give marching orders to His Church, the last thing before departing from this world. According to the Gospel of St. Mark. He said: "Go ye into all the world, and preach the gospel to every creature."

Having uttered these words, to echo down the corridors of the centuries, the Saviour ascended into Heaven. Mark continues: "So then after the Lord had spoken unto them, he was received up into heaven."

And, as a matter of historical record, indicating that believers of the Apostolic age were quick to obey the Master's instructions, the same writer explains: "THEY WENT FORTH, AND

PREACHED EVERYWHERE." The fact that they found themselves in an unfriendly environment—persecuted, maligned, tortured, tormented, martyred, did not deter them in the least from their labors. They had heard the Master say, "Go ye!"

★ ★ ★

Missionary work has always encountered barriers and obstacles. Persons going with the Gospel must accustom themselves to climbing steep hills. They must expect to spend much time on their knees, moving the arm of God, releasing supernatural power. Present catastrophic conditions throughout the world are

creating new problems on all mission fields.

Many missionaries have been forced to flee from their stations. Others are being held prisoners in war torn areas. Some have lost their lives. Mission boards are finding it difficult, and in frequent instances impossible, to communicate with workers on the field. Reports are delayed due to complications involved in handling mail. It is impossible to get money through to some missionaries. Not a few people, both at home and abroad, have become discouraged to the point of quitting—willing to pause, with the hope of rehabilitating their respective programs, when the war ends.



Executive leaders of Evangelization work on the Island of Puerto Rico. This group of native Christians gave direction to the great 1943 Spanish Defenders Convention held in the city of Rio Piedras.

Others are pushing forward with greater determination than ever before . . . praying, giving and working with redoubled zeal. These sturdy souls view the present situation as a CHALLENGE, rather than cause for despondency. The promise, "Lo, I am with you alway!" burns in their hearts.

Despite handicaps, soul-winning Missionary work through the channels of the Defenders Movement, is going forward with greater vigor today than at any previous time. This is true on each of the three fields—Cuba, Puerto Rico and West Africa.

★ ★ ★

Two large photographs appear in the Missionary Department this month. These pictures were taken during the 1943 Annual Spanish-Defenders Convention, held in Rio Piedras, Puerto, Rico. . .

A large, book-like, weekly pictorial magazine is published in the West Indies, called "Puerto Rico Ilustrado." The

Spanish word, "Ilustrado," implies, illustrations or photographs. This publication specializes in news and pictures, which people in that part of the world wait anxiously to see, from week to week.

The large pictures appearing in this Defender, are reproduced from the pages of "Puerto Rico Ilustrado." Dr. J. F. Rodriguez, Superintendent of Spanish evangelization effort on the Island, says: "The magazine has been in existence thirty-four years. As far as I know, this is the first time it has ever reported, in its pages, such a Christian rally."

The Annual Convention was a great success. Native Preachers and their families were present from every part of the Island. Three days were spent discussing Scriptural themes, expounding Christian doctrine, studying Bible prophecy, holding Evangelistic services, conducting seasons of fervent Prayer, giving consideration to problems confronting the Preachers on their respec-

tive fields, mapping plans for intensifying soul-winning effort throughout the West Indies.

The large attendance, indicated by the photographs, symbolizes the fact that God is blessing and using the Gospel Testimony in a mighty way. "Puerto Rico Ilustrado" accompanied the pictures with the following caption: "Week before last, was held in the city of Rio Piedras, the Annual Convention of the Defenders of the Christian Faith. Several hundred delegates attended from the Island."

A competent observer, describing the Convention called it, "The largest, most effective Missionary Assemblage ever staged in the West Indies."

The day after the gathering closed, Dr. Rodriguez sent the following report to Wichita Headquarters: "The Convention was held according to program and dates. There is no doubt, as to attendance and spiritual blessing, it has been the best

—Turn To Page 28.



Delegates from all parts of Puerto Rico, in attendance at the 1943 Spanish Defenders Convention. This group is composed of Pastors, Laymen and their families, representing Churches throughout the Island.

... From Page 27 ...

Convention ever conducted by a Christian organization in Puerto Rico. All workers are returning to their fields refreshed. Years will be required to fully realize what has been accomplished the last few days.

"The entire outlook for Missionary work in this area is brightened. I shall write more fully a little later. Enclosed you will find a souvenir folder of the hymns used at the Convention. I must say that we witnessed miracles of Grace and the power of God during these wonderful days.

"Convention records show that 810 delegates signed the ledgers, indicating

something of the tremendous attendance. These people came from all parts of Island. Of course, many visitors attended the meetings who did not register. Puerto Rico is better today because of our 1943 Convention."

Spiritually-minded Defender Readers are hereby urged to take upon themselves a new burden of intercessory prayer for Missionary work throughout the world, that Christ's Cause shall not be forced to retrench due to the unsettled conditions of the times in which we live. Pray especially for the salvation of precious souls, for whom Christ died, in Puerto Rico, Cuba and West Africa—the three principal fields of the Defenders Movement.

A Letter From Arthur Pain

ENCOURAGING reports of Missionary successes are received regularly from Rev. Arthur Pain, a loyal servant of Christ in Cuba. His last letter contains the following record of a typical incident, in pioneering new territories with the Gospel:

"One night last week, we walked out to a place in the country and held a service on the porch of a humble home. It was packed full of hungry hearts, people sitting and standing in the dim light of a lamp—many hearing for the first time in their lives, the Word of God. When the invitation was given for those who wanted to accept Jesus as a personal Saviour, over twenty raised their hands and gathered around us while we had

prayer together.

"Our hearts were touched to see the hunger in their faces as they searched for 'Something that could satisfy' their souls. As we made clear, the Plan of Salvation, they accepted it.

"Will you please pray for us, because in the coming weeks, we expect to visit many of these untouched places, and most of them can only be reached by foot or horseback. We are asking the Lord to supply the need for three horses. Some places are as far as six miles away from all roads and highways. Later, when the tent arrives, we shall be ready to go right into Gospel campaigns in some of the larger centers. Please pray for us."

No sacrifice has ever been counted too great by Mr. and Mrs. Pain, as they have toiled these years, on the Cuban mission field. Let Defender Readers continue to hold up their hands through the power of prayer.

Sarkor Neegbar's Conversion

"**A**LL Missionary work is the result of compassion," says Rev. Paul Revere in a letter recently received from Liberia, West Africa.

"I thank God," continues this ebony Preacher, "that He has given me a deep, abiding love for my people. In our Krutown Church we celebrated the Lord's Supper last Friday evening, with 77 members present. Sunday morning, there were 134 at the service. We now have a total of 235 members in the Church. Every member is a miracle of Grace.

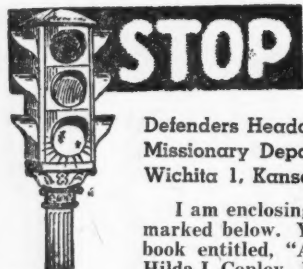
"Sarkor Neegbar attended these meetings. I will tell you about him. He was a very bad man — very smart, and full of evil. With him is Korgbae Clay, also a man of great wickedness. But O! thanks to God, BOTH ARE NOW CONVERTED AND WALKING WITH CHRIST JESUS IN NEWNESS OF LIFE.

"Great was the tragedy we heard about, when a boy near here was killed and eaten, by the Witch Society. Sarkor Neegbar was the ring leader among them. But today, his' devilish practices are at an end.

"As soon as Sarkor Neegbar and Korgbae Clay were released from jail, I began to deal with them about their souls. Now I am called a 'wizard' because I won them to Christ, for the changing of their ways and habits. I deny that I am a 'wizard.' I am nothing of myself, but I pray for the salvation of souls and God answers. I prayed much for Neegbar and Clay. Both confessed, repented and took Christ. Then I baptized them. This day finds them members of our Church, happy in the Lord and headed toward Heaven.

★ ★ ★

The story of the conversion of Sarkor Neegbar and Korgbae Clay, indicates the type of work being done through Defenders channels in Liberia, West Africa. Maximum results accrue from the exertions put forth because Superintendent Paul Revere and his helpers, being natives, understand the language and customs of the people. They know how to best adapt and apply the Gospel Message to the needs of their people.



Defenders Headquarters,
Missionary Department,
Wichita 1, Kansas.

I am enclosing \$....., offering for the field (or fields) marked below. You may send me a complimentary copy of the book entitled, "A Course In Bible Doctrine and Missions," by Hilda I. Copley. I shall continue to remember the work in prayer.

☐ Puerto Rico

☐ Africa

☐ Cuba

NAME

ADDRESS

DEFENDER BOOK DEPARTMENT



BOOKS REVIEWED HERE MAY BE ORDERED FROM . . . THE DEFENDER PUBLISHERS . . . WICHITA, KANSAS.

CAMEOS OF PROPHECY. By Dr. Herbert Lockyer. Zondervan Publishing House. Pages 128. Price \$1.25.

DR. LOCKYER is well known as an editor, author, preacher and student of prophetic Scripture. The Zondervan Publishers introduce him by saying: "Altogether some 40 books and booklets have come from the prolific pen of this man, but we deem 'Cameos of Prophecy' his best production."

A Britisher by birth, Dr. Lockyer is concerned with the condition of the world today. When so-called Christian nations spend more money for dog licenses, than for evangelizing the heathen; when the year before the war began, Great Britain spent twelve hundred millions on strong drink, and only fifteen millions on Missions . . . can any one wonder that the arm of judgment falls! Indeed, we live in a "Topsy-Turvy World," and this is the title of the book's first chapter.

The Author says on page 71: "In all humility we want to say that the most penetrating analyst of the volcanic forces shaking our world is the prayerful, diligent student of the Scriptures, who sees more on his knees than statesmen on their tiptoe. If Prophecy is history written beforehand, then the prophetic student has all the up-to-date data on present and future crises he needs."

Fifteen chapters make up the volume, some of the titles being as follows: "Understanding the Times," "To the Kingdom for Such a Time," "The Second Advent a Blessed Hope," "The Bible and Post-War Programs," "Getting Ready for the End," "The Days of Noah," "What will happen when Jesus Comes?" and others. Dr. Lockyer believes the nations are moving according to a prophetic time-table.

A CLEAR CASE AGAINST NARCOTICS. By Dr. John C. Almack, Pacific Press Publishing Association. Pages 156. Price \$1.00.

DR. ALMACK, Professor of Education in Stanford University, prepared this treatise primarily as a textbook for the upper elementary grades . . . but was careful to adapt its contents in a way to serve the needs of the general public. He has developed a clear case against narcotics—including alcohol, tobacco, marihuana, opium and cocaine. Divided into four parts, the book deals with every phase of the narcotic problem.

Part One shows that this is one of the oldest evils known to mankind. The history of each narcotic, now in general use, is traced to its beginning.

Part Two describes the effect of drugs upon the human body—cells, blood, growth, strength and precision. The evil consequences of narcotics to mental processes, are vividly portrayed. Their relationship to disease and the life span is explained.

The commercial evaluation is presented in the Third Section. Dr. Almack introduces figures and statistics to show the vast amount of money paid out each year for narcotics, the majority of which is wasted on alcohol and tobacco. Add to this the uncalculated amount spent on by-products of the traffic. The list includes crime, accidents, sickness, absenteeism, loss of food stuffs and depletion of soil, not to mention poverty, and losses sustained through physical and mental deterioration.

Part Four examines ways in which the traffic can be controlled. We are told that most young people take up the use of narcotics because they feel inferior, and the real reason is infantile. For "the feel of the cigar or cigarette in the mouth, the act of sucking, are conducive to habit formation. The desire to take a pull on the bottle may spring from the same infantile source. Watch them, and

try to judge whether there are signs of a throwback to the early sucking instinct."

Suggestions for control are presented, among which is education, legislation, honest advertising, humane treatment of addicts, and above all, self-control.

IN THE TIME OF SORROW. By Rev. William J. Bonner. Zondervan Publishing House. Pages 140. Price \$1.25.

BUSY PASTORS welcome books of this kind. Mr. Bonner, a Presbyterian Minister, has filled his new volume with helpful suggestions for use in dealing with sick, sorrowful and bereaved persons. In order to be exact, this reviewer counted, and found that "In The Time Of Sorrow" contains 125 terse sermons, for use at funerals, graves, sorrowing homes and other places.

The book is divided into three sections . . . the First containing Committal Services and appropriate Scriptures arranged for all ages, from babes to elderly folk. Section Two presents 54 well planned sermon outlines, while the Third Part offers 43 beautiful prose and poetical selections which convey messages of comfort. Bound in royal purple, with the title stamped in gold, this volume will prove a boon companion to many Ministers.

PULPIT GERMS. By Rev. William W. Wythe. Judson Press. Pages 210. Price 50 cents.

WEBSTER'S dictionary defines "germ" as "the first principle of an organism; that from which anything springs; origin." And that applies to this 210-page volume containing 455 sermon outlines.

Seed thoughts are found here, ready for cultivation and expansion into full grown messages. Mr. Wythe says: "This —Turn To Page 30.

... From Page 29 ...

book is not intended for drones. The merest skeletons will be found in it, without proofs or illustrations, leaving it for the reader to 'lay sinews upon these dry bones, and bring up flesh upon them and cover them with skin' according to his own habits of composition." He suggests this be done through prayer, under the guidance of the Holy Spirit.

WHEN THE SPIRIT'S FIRE SWEEP KOREA. By Dr. Jonathan Goforth. Zondervan Publishing House. Pages 31. Price 35 cents.

DURING the early part of the present century, a tidal wave of evangelism swept the world. Not only in so-called Christian countries did the fire blaze, but outposts and remote mission stations felt the impact.

The great missionary, Jonathan Goforth, told in this booklet, published since his death, the story of the revival which brought thousands to Christ in far-away Korea. The beginnings of the awakening noted in 1903, had by 1907 reached vast proportions. Twenty Methodist and Presbyterian missionaries banded together, to pray for a manifestation of the Spirit's power, in the city of Ping Yang. They met daily for this purpose.

Suddenly one day, when the skies seemed as brass, one of the elders confessed to a hidden sin, and barriers to prayer instantly dissolved. Confessions streamed from the hearts of all, and the Holy Spirit's presence became felt in a remarkable way. There were soon 30,000 new converts connected with the Ping Yang Gospel centers. Like the story of old, "The Lord added to the church daily such as were being saved."

In October 1910, a total of 4,000 converts were baptized in one week. The

revival spread the length and breadth of Korea, with similar results from all sections, whole communities accepting Christ. Even school children were filled with missionary zeal, while women walked five days, carrying babies, to attend Bible classes.

Zondervans are to be thanked for reprinting this message in an up-to-date brochure. It will have a vitalizing effect upon the faith and prayer life of every true Christian reader.

THE KING'S PALACE. By Dr. Oliver E. Williams. Published by the Author. Pages 24. Price 15 cents.

IN THIS small booklet, Dr. Williams, reduces to writing one of his deeply spiritual evangelistic messages. Using the 45th Psalm as the foundation, he leads the reader through the palace of the King described in I Kings 7:1-10, which is meant to be a type of the Christian life. In studying these passages, one comes to understand the "riches of the inheritance of the saints."

The Throne Room, a type of Regeneration, is reached by way of the Porch of Pillars of conviction for sin. Passing through the door, one receives the promise of eternal life in Christ, peace with God and assurance of Sonship.

From the Throne Room, he goes on to the Inner Court—the Spirit-filled life. Because he is now in the Royal Family, he becomes kingly in disposition, kingly in peace, and kingly in power.

The next apartment is that of Pharaoh's Daughter—Solomon's Queen, which is the home center of the palace. The type is that of living in Christ, abiding in Him, and He in you. There He becomes a living reality, ever near, no matter where you go. Your soul is poised in Him, satisfied with Him, and seeks

nothing outside of Him.

The final apartment of the King's Palace is "the house not made with hands, eternal in the heavens," to which the faithful one is at last escorted by the King Himself.

THE BORROWED GLOW. By Dr. Richard E. Day. Zondervan Publishing House. Pages 417. Price \$2.00.

THE TITLE for this volume of Daily Meditations, came to Dr. Day while attending an Easter sunrise service, as he watched a huge gray concrete Cross "become so luminous from concealed flood lights that it might have been a pillar on the Great White Throne." Even so does the redeemed soul glow, as it reflects the light of the "Sun of Righteousness" and shines with the beauty of Jesus. Into 365 meditations, is woven the feeling that Christians should at all times reflect the full light of Him to a world wrapped in darkness.

The Reader will find in this artistically printed and beautifully bound volume a Scripture text and Gospel sermonette for each day of the year. Persons who have been helped, edified and blessed by the Author's earlier books, "Bush Aglow" and "Filled With The Spirit," will be especially anxious to examine this new title. The "Pastor's Periscope" describes it as being, "Fresh and stimulating, sound and Scriptural, sweet and wholesome."

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INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

October 17, 1943
Jesus And The Sabbath

Ex. 20:8-11; Isa. 58:13-14; Mark 2:23 to 3:6.

GOLDEN TEXT: "And he said unto them, The sabbath was made for man, and not man for the sabbath." Mark 2:27.

The Genesis record of creation closes with an account of setting aside the seventh day for rest. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it."

Back of the commandment regarding Sabbath observance is a sound scientific reason, for tests have proved that one day of relaxation in seven is needed by man, beasts and machinery, in order to do efficient work during the other six days.

Apart from Jesus' claim of deity, we find no subject on which He came into such sharp conflict with Jewish leaders, as the Sabbath question. He set Himself against rabbinical traditions, as contrary to the original purpose of God. He denounced Talmudism by asking: "Why do ye also transgress the commandment of God by your tradition?" When the Master denounced the Talmud by calling it "tradition," He opened a wound between Judaism and Christianity which has never healed.

The rabbis added hundreds of complex rules to the decalogue for the purpose of holding sway over the consciences of the people—thereby keeping them in subjection. In this jumble of requirements, the Sabbath was presented as a merciless institution. Worshipers were shackled with many kinds of superstitions about the day of rest. Jesus denounced the system in the language of the Golden text.

On the contrary, Jesus taught that the Sabbath was meant for the good of man, and should a conflict arise between his needs and the letter of the Law, the interests of human beings were to be given

preference. This does not mean that our Lord discredited the commandment, but that He knew its true spiritual significance. He recognized it as a means of spiritual growth as well as a day of rest, and ignored the ritualism with which the rabbis surrounded it.

Thus it follows that the Ten Commandments are part of the New Law, and strengthened by the interpretation of Jesus. A study of the Book of Acts shows that the Church began on the day of Pentecost following the resurrection, the first day of the week. The disciples continued to meet on the first day of the week for the purpose of worship, "the breaking of bread and the prayers." No mention is made of the Church being required to keep the Jewish Sabbath under the New Covenant.

The Sabbath was to be:

1. **A Different Day.** During the French Revolution, when atheism ruled, an attempt was made to provide a rest day every ten days. It failed. Godless Russia has tried similar schemes, to the detriment of her people. God's way is the right way!

2. **Obedience Brings Blessing.** Isaiah stressed the fact of Sabbath observance, it being a delight to thus honor God, bringing to fulfillment special promises to ancient Israel. Disobedience brings evil results. The individual or nation disregarding the laws of God must reap the harvest of judgment.

3. **A Privilege, Not Painful Duty, to Honor the Sabbath.** The story is told of a fire breaking out in Jerusalem on the Sabbath day. Since no fire should be kindled on the Sabbath, the Jews deemed unlawful any effort to touch it. Nothing was done to extinguish the flame. Three children were burned to death . . . because people obeyed the letter and not the spirit of the Law.

4. **The Commandment Today.** Not bound upon Christians in the sense that Jewish leaders tortured the people, yet the spirit of the Sabbath Day observance remains. The individual or nation honoring the Lord's Day, with appropriate

spiritual exercise, is blessed. Dr. Sizoo says: "We have substituted the holiday for the holy day, recreation for reverence, games for godliness, and dissipation for devotion. Sunday has become a day for traffic disasters, and in place of meditation in the Church, we have substituted murder on the highways." No wonder the Scripture says, "The Lord hath a controversy with the nations."

The Christian who makes Sunday a day of worship, spending leisure hours in studying the Word, prayer, and meditation, will find himself growing in grace and knowledge of the Lord Jesus Christ.

October 24, 1943

Honoring Our Parents

Ex. 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27

GOLDEN TEXT: "Children, obey your parents in the Lord: for this is right." Eph. 6:1.

Jesus spared no words of condemnation for the Talmudic "traditions of the fathers," forced upon the people by the Jewish rabbis. The Talmud, originating in Babylon, became increasingly sinister from generation to generation, as new rabbinical writings were added. The latest expression of this vicious system of teaching is noted in the anti-Christ "Guibbory Bible" released this year from Palestine (described in The Defender last month).

As in the controversy over Sabbath observance, Jesus saw the corrupt hearts of His adversaries, and denounced their hypocrisy. He pointed them to Isaiah, "Wherefore the Lord said, this people draw near me with their mouth . . . but have removed their heart far from me. The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

1. **Honoring Parents.** The family was God's first institution for mankind. Throughout His Word the obligations of members of the home, to each other, is stressed. "Honor thy father and mother; which is the first commandment with promise; That it may be well with thee,

and thou mayest live long on the earth. And, ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:2-4.)

Here is a picture of the ideal home, based upon mutual trust and reciprocity in bonds of love. Dr. F. B. Meyer once said: "Happy is the child who passes by easy steps from honoring his father to hallowing the name of his God; and happy the parents whose character is such that their children discover in them a preshadowing of the nature of God himself."

2. Jesus Sets the Example of Obedience. At the age of twelve, found in the Temple about his "Father's business," He returned to Nazareth with Mary and Joseph, and was subject to them until the time of entering upon His ministry. We are told that Mary treasured His sayings in her heart.

3. The Pharisees and Scribes Dishonored Their Parents. Strange as it may seem, those who professed to be sticklers for the Law, invented ingenious methods for getting around it. Hence their "traditions." Moses plainly stated the Commandment and the Promise. The Talmud taught, that by saying their property was dedicated to God, children were relieved of the necessity of caring for parents. With impudence, they broke the Law which they pretended to interpret and defend.

4. Duty to Parents to Continue Through Life. In the Gospel of John we read of the sweet concern of Jesus for His mother, even while suffering the agony of the Cross. He gave John the responsibility of caring for her. When the awful hour had passed, John took Mary into his own home. We are led to believe that he tenderly cared for her as long as she lived.

Contrast the condition of the aged, in Christian lands, with that among the heathen. Instead of loving care when the feebleness of age overtakes them, they are disposed of by some means. Among the Eskimos they are taken out to perish in the cold. Among some savage tribes, they are cast out to die alone in the desert, or hurled from mountain cliffs. Christians know that to honor earthly parents, is to honor the Heavenly Father.

October 31, 1943
Bible Teachings on Abstinence
Lev. 10:1, 2, 8-11; Prov. 31:4-5; Luke 1:13-16.

GOLDEN TEXT: "Beware, I pray thee, and drink not wine nor strong drink." Judges 13:4.

1. The Wilderness Tabernacle had been Completed. Laws for the making of offerings and sacrifices were given. Aaron and his sons were considered as priests. A sacrifice was offered upon the altar, "and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces."

Only a few days later, Nadab and Abihu, two sons of Aaron, under the influence of wine, violated regulations governing their conduct, and took into the Tabernacle strange fire from some other source. Immediate and dire were the consequences. The fire that earlier consumed only the offering now fell upon them—and devoured them! Their bones were carried outside the camp. The family of Aaron was forbidden the privilege of mourning.

For a time Aaron and his two remaining sons stayed in the Tabernacle, while the Lord spoke. As a statute to be remembered forever, the priests were bidden to leave strong drink alone, "that ye may put difference between holy and unholy, and between unclean and clean." Leaven, the principle of fermentation, is a type of sin, and evil cannot be taken into the presence of God.

From the days of Noah to the present moment, alcohol has been Satan's ally. The story is told of Cyrus the Great, as a boy at the court of his grandfather, King of Media, reproving the monarch for drinking wine. Acting as cup-bearer, he did not taste the wine before giving it to the grandparent. Accused of forgetfulness, he said: "No, I did not forget that part of the ceremony. I apprehended that there was poison in the cup. I have seen guests, after par-

taking of that wine singing and making much noise, and talking they knew not what; and the king himself seemed to have forgotten that he was king and they were subjects; and when he would have danced, was not able to stand upon his feet."

2. Advice to Rulers. "It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." It is a sorry day for any nation, when led into intemperance by those occupying positions of public trust. New dealers, take note!

It is an evil thing for "queens" to advise young girls to decide how much liquor they can stand, and to drink only that much. Mrs. Roosevelt, take note! "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine." Joel 1:5. Desolation inevitably visits sinful people.

All things in this world have some use, if turned in the right direction. Paul says: "All things indeed are pure; but it is evil for the man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

November 7, 1943
The Sacredness of Human Life
Ex. 20:13; Matt. 5:21-26, 38-45.

GOLDEN TEXT: "Whosoever hateth his brother is a murderer." I John 3:15.

The Sixth Commandment reads, "Thou shalt not kill." The Hebrew phrase behind the English, carries the thought of murder in the heat of passion, and for personal motives. Self-defense and accidental killing come in the category of man-slaughter. It is the consensus of best opinion among Bible expositors, in the light of Scriptural descriptions of Old Testament warfare, that the passage does not include the actions of soldiers in battle, fighting for their country, and

—Turn To Page 34.

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helping protect the lives of others, as well as their own.

The Law provided for retribution for injuries: "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, stripe for stripe."

Like the other Commandments, Jesus carries this one over into the New Law, and strengthens it through His own interpretation. He goes to the root of the evil, and digs out the whole underground system of hate, which feeds the full grown plant. The physical act slays the body, but before the cruel stroke is administered, hatred rooted itself in the heart of the murderer.

Jesus catalogs hatred among the most murderous of sins. Dr. Farrar has listed the variety of words found in the English language, which "express the evil passions that are the germ and substance of murderousness: Anger, rage, wrath, fury, vindictiveness, revenge, strife, contentiousness, rivalry, sullenness, malice, malignity, rancor, temper, spleen, unkindness, enmity, grudge, jealousy, faction, envy, spite, hatred, bitterness, misanthropy, detestation, execration, loathing—all these and other words which make up the black catalog of uncharitableness, show the ugly variety of forms which are taken by this full-sized and many-headed monster. They are all forms of egotism turned sour."

1. The Real Meaning of the Sixth Commandment as Explained by the Lord. Jesus explained: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." A narrow gap separates unjustifiable anger, and murder. The American Standard Version of the Bible, the most accurate of all translations, omits "without a cause" thus rendering anger of any type, as precipitating judgment.

The word "Raca" was used as an expression of hateful contempt, not unlike blasphemy. The blasphemer against God was in danger of being brought before the Sanhedrin . . . and so also should the blasphemer of his fellowmen. This is what our Lord had in mind. The Old Law said: "Thou shalt not blaspheme God." The New teaches: "Thou shalt not blaspheme thy brother man, who is made in the image of God." The Old

Law commands "Thou shalt not murder the body," and the New shouts, "Thou shalt not slay the soul by contempt."

2. Who is Our Neighbor, and Who Our Enemy? The Law commanded, "Thou shalt love thy neighbor as thyself." The "ones of old time" changed it to "Thou shalt love thy neighbor and hate thy enemy." Their neighbor was of their own blood. Enemies could not be neighbors. The Gentiles were enemies. Therefore Gentiles should be hated and called "barbarians" and "dogs."

The true Christian may hate evil and demand justice; he may abhor evil as expressed in the lives of men, but recognizes and reverences the personalities of others, and will not stoop to defiling hatred of the individual. Had God hated the ones who sin, he would not have sent His Son into the world to redeem lost humanity. Someone has said that probably the only reason why He tolerates us is because He loves us, and recognizes the value of a human soul.

November 14, 1943

The Sanctity of the Home

Ex. 20:14; Matt. 5:27-30; Mark 10:2-12.

GOLDEN TEXT: "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Talmudism made polygamy and concubinage common among the Jews. Adultery was considered more from the standpoint of other's rights, than from looseness in moral living. Yet, by the Law, it was a crime punishable by death.

1. The Lord Explains. "Ye have heard it said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." As usual Jesus exposes the source of infection, by probing into heart motives. The righteousness which God demands in holy living has to do with the thoughts and intents of the heart which motivate vicious acts of sin.

Jesus uses an effective figure of speech to illustrate the means of escape from evil thinking. Give up, purge out, eliminate the things which lead one's thoughts into wrong paths. Drastic measures are often necessary in adjusting human ideals. Yet we are assured of victory, for "There hath no temptation taken you but such as is common to man: but God

is faithful, who will not suffer you to be tempted above that ye are able."

2. The Question about Divorce. Jesus defended the sanctity of the home. The Pharisees, resorting to entrapment, asked Him if it was lawful for a man to put away his wife. Had He said "Yes," He would offend the Jews . . . and if he answered "No," He would offend Herod and Herodias. Jesus answered by asking them a question as to what the Law said on the subject. Listening to their answer that Moses allowed divorce, He replied that it was because of the hardness of their hearts, and not because God so intended it. Rather the will of the Father was, that marriage was a lifelong contract, broken only by the death of one party. It was to be founded upon mutual love and respect, to be a spiritual union which no man could break. Such a marriage was a type of the union of Christ and the Church, against which all the powers of hell might rage, but never prevail. Such a marriage certificate has no divorce coupon attached.

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... From Page 2 ...

a passion to do and die for Christ."

General William Arnold, Chief of Chaplains, said to me when I asked him what real sympathy he got from General Marshall in his Christian work:

"I first became acquainted with General Marshall about 5 years ago. General Marshall, who at that time had not yet been appointed Chief of Staff, called on me in my office.

"He had recently come to Washington, D. C., from Vancouver Barracks, Wash., where he had taken a personal and lively interest in his chaplains and their work.

"He spent considerable time discussing freely the chaplains he had observed and emphasized time and again his appreciation of the fact that the chaplains are definitely spiritually minded.

"Promotion to the position of Chief of Staff, combined with the advent of our national emergency, naturally increased General Marshall's responsibilities and duties.

"With this added responsibility also came an accompanying increase in his interest in the religious welfare of the servicemen. The many problems which are related to the religious needs of the soldiers were almost personal problems with him.

"He conferred with me often in order to arrive at the best possible solution. He was intensely interested in the chapel-building program, and when the initiatory ceremony was held for the first of our modern chapels, he was present to accept the chapel on behalf of the Army."

There is something even more personal in General Marshall's religion. This fact has been illustrated by several incidents

which have been told to me by chaplains who have worked with him.

One remarked: "General Marshall was always a faithful attendant at church services. He and his wife and the members and families of his staff set a fine example for all the members of the command.

"He used to delight some of the soldiers' children who stayed for church when he would squeeze into the same pew with them, giving them his affable smile.

"They would always be as proud as peacocks to have the General sit with them, and would behave like little soldiers. In fact, those were the only times when the chaplain could be sure that those particular children would behave.

"Perhaps that was the reason he did it. But, in any case, we all knew that the children loved him in every post in which he served."

Continued the chaplain: "At one city where we had been located for many years there was a good, faithful Christian woman who had completed 25 years of service in teaching Sunday school at the barracks.

"A special service was arranged in her honor. Although the busy summer training session was at its height, General Marshall not only attended that service, but also paid her a personal tribute in a very gracious, kindly, understanding, and sympathetic address.

"He did something similar at Christmas-time when all the boys and girls in the garrison were assembled for their Christmas service and party. He did not speak at length; but, as many remarked, he certainly realized and expressed most admirably, the true significance of the holiday season."

Then that old-time chaplain added these words: "General Marshall's spiritual interest did not rest entirely in providing material equipment for religious worship.

"Under his direction a very sound program for relieving want, aiding in sickness and helping in other emergencies, was provided for the personnel of his command.

"Then, too, he had a thorough understanding of the psychological and spiritual problems involved. He never refused to help.

"In one instance it was his letter to a famous clinic that made it possible for a soldier's crippled child to visit that clinic; this act resulted in the child's eventual cure.

"When he was thanked, General Marshall blushed a little, became embarrassed and said shyly, 'I never forget that our Master once took little children into His arms, blessed them and said "of such is the Kingdom of Heaven."'"

When, from the General's associates, I learned about these personal characteristics of this militant director, I experienced a feeling of reassurance.

What better commander could our men have than a God-believing, God-directed one such as Gen. George C. Marshall—a leader led by God?

These words ring out in clarion sharpness, melodic beauty and a strange, sure comfort as General Marshall stands before our men: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye."

(This article was inserted in the Congressional Record . . . September 28, 1943 . . . by United States Senator Robert R. Reynolds.)

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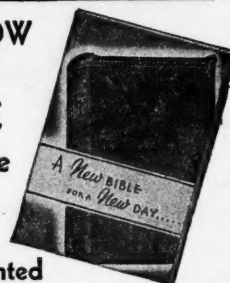
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